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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, NOVEMBER 12, 1842. VOL. XXI.—NO. 46

RELIGIOUS MISCELLANY.

For the Register and Observer:

[From the London, Gentleman's Magazine.—Jan. 1842.

QUESTION, 'WAS ONE MAN ONLY, OR WERE MORE THAN ONE, PROBABLY A CONSIDERABLE NUMBER, ORIGINALLY CREATED?'

In the first chapter of Genesis, verses twenty to twenty-fourth, are the words, 'moving creature, fowl, living creature, creeping thing,' all in the singular number but the sense evidently requires that they should have a plural signification, and means every species, all kinds of moving creatures, &c. In the twentieth verse it is said, 'Let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly;' and in the twenty-fourth verse we are told, that God created 'every living creature that moveth, which the waters brought forth abundantly after their kind.' Now, if one pair, male and female only were created, could the waters be said, with propriety and truth, to bring forth *abundantly?* certainly not; numbers no doubt, of each sort and species were produced; and not in one part of the world only, but in every part, in every country. There was a necessity for this, for many animals, particularly the smaller animals, 'the creeping things,' could not transport themselves to distant quarters and countries of the world, and scarcely any across wide seas and oceans.

In the same manner, in the twenty-sixth verse, the word *man* cannot mean one individual only; but must mean generally the *species* of the superior animal, created last of all. This opinion is corroborated by the following expressions, 'Let them have dominion over the fish of the sea,' &c., male and female created he them.' 'God blesses man,' in which the plural pronoun *them*, and not the singular *him* is used. In the fourth chapter and verses—it is said, that Adam, after his expulsion from the garden of Eden, 'knew his wife, Eve, and she bare Cain, and in verse second, that she again bare his brother Abel.' These sons grow up, and Cain slays Abel. He is severely punished for this fratricide; a mark is set upon him, 'lest any one finding him shall kill him.' Now if all the human beings then on the earth, consisted of Adam and Eve, and their, as it appears, only child *Cain*, what occasion could there be for any mark? There were doubtless, on the contrary, numbers of human beings, many of whom did not know Cain personally or by sight, thence the necessity for the mark.

After these things, Cain goes and dwells in the land of Nod. His wife bears him a son nomed Enoch; and Cain builds, not a house, but a city. I wish to ask whence came Cain's wife? she could not be Adam's daughter, for it does not appear that Adam, at that time, had any daughter. She must consequently have been the daughter of some other man. Cain builds a city. How can he do this without men to help him? and why build a city, if there were not men and women to occupy the houses in that city?

In the twenty-fifth verse of the same chapter it is written, 'Adam knew his wife again, and she bare a son and called his name Seth; for God, said she, hath appointed me another seed, instead of Abel, whom Cain slew.' From the words *again and another seed* it may be fairly inferred that Eve had no child born between Abel and Seth. In the second verse of chapter fifth, are the expressions of 'male and female' created he them, and blessed them, and called their name Adam, in the day when they were created.' Here as in the first chapter, the plural pronouns, *they, their* and *them* are made use of, and not *he, his* and *him;* the word *Adam* seems, to be used in this verse, not for the name of one person only, but for that of a *species*, and to be synonymous with the term *man.*

In the fourth verse of this chapter we are informed, that the days of Adam, 'after he had begat Seth, were eight hundred years, and he begat sons and daughters.' From this verse it is pretty clear that Adam begat no daughters until after the birth of Seth, Cain's younger brother. Hence Cain's wife could not be Adam's daughter, as before mentioned.

From all these facts and observations, the conclusion to be drawn seems to be, that according to the Bible itself, not one man only but more *men* than one, probably a considerable number, were originally created. (Signed,) INVESTIGATOR.

REMARKS UPON THE ABOVE, BY OUR CORRESPONDENT.

The above appears to be an entirely new hypothesis of the origin and spread of the human race. It is stated and urged with much ingenuity, but can only be considered as a plausible conjecture, not admitting any proof.

Some circumstances may be stated favorable to this writer's scheme.

1st, It may be thought probable, that Moses did not intend to see the origin and growth of all mankind, but only the progenitors of the Hebrew nation.

2d, By supposing the creation of several *men* or *Adams*, the different races of men may be accounted for, of various conformations and color, established in different parts of the world.

3d, As the Rev. John Pye Smith and other Orthodox inquirers appear to have established the fact, that the Deluge of Noah was limited to certain parts of *Asia*, the inhabitants of the other parts of the earth were not involved in destruction, but have existed from the beginning, under the distinctions of Africans, Asiatics, Chinese, and Indians of various shades of complexion. Thus, by this hypothesis, the difficult question may be set at rest, 'how all the different races of men could be conceived to proceed from one progenitor.'

4th, In the Index to the Holy Bible, bound up in all the Quarto and Folio editions, it is stated, that the Creation was 4004 years before Christ. That the Deluge of Noah happened 2348 A. C. 1756 years after. That Ninevah and Tower of Babel were built 2223; after the Deluge, only 125 years.

Now if the whole world was destroyed, except the family of Noah, consisting of only 8 persons, and they should double every 25 years, it would be 16 in one term; in 50 years, 32; in 75, 64; in 100, 128; in 125 years, 256 which is so small a number, (only sixty working men,) that it appears impossible that they could build a city like Ninevah, or the lofty tower of Babel, without assistance from a great number of persons, who had not suffered from the Deluge.

To the Editors of the Christian Register.

Sirs,—In your paper for Oct. 15, there is an article from the Miscellany, (a Unitarian work, I suppose,) 'On the name and character of Christian,' which I have been reading with deep interest, and with some satisfaction, I may add. I suppose you approve the sentiments of that article, otherwise you would not have inserted it in your paper. I know not but that I am taking a liberty which even liberal Christians will deem too great, and that I am begging a charity which they would be unwilling to grant. I hope better things. My lot from childhood has been cast with the Orthodox, and such I have accounted myself, and so have I been considered by others. But, for this sometime past, my faith has perplexed me a good deal. And some of the doctrines of my creed, the more I have meditated on them and compared them with scripture, the more dark and difficult they have seemed. Unitarian publications have now and then fell in my way, and sometimes under such circumstances that I have felt constrained to read them. Some things I have read with feelings of disgust, some with horror, and some also with approbation. I find a great diversity of opinion and sentiment in your denomination. Some of them seem to be nearly as orthodox as I am, but in the writings of others, I am unable to find a single shade of orthodoxy, or of Christianity. The article I have been reading, I imagine, hints at those who assume the Christian name, and yet reject Christianity virtually. I have felt an increasing curiosity about your form of faith, and, perhaps I should say, an increasing interest in it, as it is expounded by some. I have ventured to take the Register, and am reading everything it contains, desirous of light and instruction, and wishing to know the truth as it is in Jesus.

What will you say, when I disclose my want. It is to open a correspondence with you through your paper. I will endeavor not to be tedious, captious nor uncandid. I wish to state my difficulties both in regard to my own faith and yours. I wish to propose doubts for you to solve, and questions for you to explain. I have a great many things I would say to you about religion. If you would consent to publish my letters with your answers to them, you would do me a favor, and you might, at the same time render a benefit to many, both in your denomination and mine. Do not judge my letters unworthy of regard, because they may indicate a person in the humbler walks of life, and of but small attainments. The great mass of mankind are in a similar condition, and I may add, not a few of them labor under similar difficulties. Obscure and unlearned as I may be, I shall no doubt express the feelings and wants of a large number, whom, I hope, you would rejoice to enlighten.

I am aware that Unitarians often think and speak of us as bigoted, exclusive and uncharitable. Many among us may be so; but a much larger number of us, I trust, are imbued with a better spirit. And bigotry and intolerance are not peculiar to us. The prejudiced, narrow-minded, and uncharitable may be found in all denominations. But it must be remembered that what is often called exclusiveness and uncharitableness deserves a better name. There are many who have very confused and erroneous notions of Christian charity. It was poorly understood in the days of the apostles; and that many have yet to learn its nature, offices and boundaries, we have lamentable proofs.

If the Orthodox have separated themselves from you, and stood aloof, refusing to worship at your churches, and to listen to your teachers, they have thought they had good reasons for their conduct. What they believe to be the fundamental doctrines of the Gospel, you openly reject. We verily thought that we greatly differed from you both in our views of Christian truth and Christian piety. The instruction, worship, requirements and discipline which satisfied you, did not satisfy us. Our course seemed to be a plain one, and we pursued it. We came out from among you.

But there are many among us now whose views of the trinity, and the peculiar doctrines of Calvin and Hopkins, are considerably modified. Many of us are in a kind of transition state. Many of us are entirely dissatisfied with some of the distinctive doctrines of orthodoxy, but have not sufficient light and courage as yet to settle down on anything else. This is my situation. Among the Orthodox, I feel restrained and cramped. I cannot go all lengths with them. If I leave them, and attach myself to another denomination, I might experience trials equally great. I think I can find my views of religion, and of the character it was designed to form, in the writings of Unitarians. But they are not agreed among themselves, and there are many things that startle and perplex me, when I think of joining them. I need more light. Will you impart it? I feel interested in religion. I desire both to possess it, and to aid in communicating it to others. I cannot think of renouncing Christianity. Without Christ I feel that I should be a miserable creature even on earth. Let us commune with each other on this all-important subject, as friends and brothers. I will speak freely, but not unkindly, and you shall answer me in the same spirit. If we do this, the *truth* can lose nothing and *charity* will be promoted and enlarged.

Respectfully yours.

From the 'London Record.'

DISCREPANCIES OF THE TRACTARIANS.

Doubtless, one of the chief difficulties under which the Tractarians labor, in their onward course, is that of a want of unity in design, often leading to a want of unity in action. Some only see half the consequences of their system, and therefore only purpose a return halfway to Rome. Otherwise more clear-sighted, and speak boldly of '*restoring the old religion*,' *and* '*unprotestanising*' the national Church. Some are very fond of a vague and shadowy theory, which they call 'the real presence,' and yet carefully eschew all toleration of 'the British figment of transubstantiation.' Others—as in the *British Critic's* late review of Mr. Goode—feel the absurdity of this *via media* between a change and no change, and go the whole length of transubstantiation, asserting that even the Tridentine definition is as easy of belief as the doctrine of the incarnation, and that every passage in the New Testament which alludes to the Eucharist *at all*, is most naturally consistent with the idea of its mysterious and *miraculous* character. These constantly perceptible differences must necessarily have been, except to a very implicit believer indeed, a perplexing and doubt-inspiring effect. The truth is, that Tractarianism can never become a permanent and settled system in itself. It can but draw men off from Protestantism, involve them in great doubts and difficulties for a time, and then hand them over to Popery. This is sufficiently shown in their various general defences of their systems, in no one of which can any consistent and tangible account of their positive belief be found.

A singular illustration of this unfixed and often fluctuating tendency of their notions and fancies is visible in their frequent changes and variations in outward forms and observances. One man brings in a new vestment, on the authority of Ambrose; another mounts the pulpit in his surplices; another pours the sacramental wine on the ground; another mixes water with it. Each man 'hath a psalm, hath an interpretation' of his own: and when you return at a twelve month's end, you probably find the whole to have vanished, and some fresh novelties to have succeeded.

ANTI-PROTESTANTISM IN BRITAIN.

The London Evangelical Magazine of September, 1842, furnishes the ensuing extraordinary statement of recent occurrences.

'I lately had occasion to call upon a brother clergyman, an old Oxford friend, who is deeply indoctrined with the spirit of Puseyism, or as *he* requested me to call it, *Anti-Protestantism.* He produced a considerable number of the publications of the Religious Tract Society, which had been placed in the library of the parish school, where he is Curate. He stated that the *miracles of Popery* were as credible as the statements contained in those books, and to *prevent the minds of his parishioners from being injured by the perusal of them, he has already consigned several of them to the flames*, among which were the Lives of Janeway and Flavel, and Bunyan's Barren Fig Tree. *The life of Doddridge* is destined to the same fate, and probably SIXTY others. *I offered a sum of money to redeem them from destruction; which probably will not be accepted.*'

The same prelatist clergyman also expressed his wish to see a Popish mass-house erected in the next town, 'as the most efficient means to crush a prosperous dissenting church, and avowed a similar wish with respect to my own parish.'

The above facts are a most pithy commentary upon the words of the British Critic—'We must recede more and more from the principles of the English Reformation.' Yet these Anti-Protestants boast that they alone are 'The Church!'

AN ORTHODOX COMPARISON BETWEEN DR. CHANNING AND DR. EMMONS.

Nathaniel Emmons was settled in Franklin in his youth, and there remained, until, in a patriarchal age, he descended to his peaceful grave. In all his relations as a man, a citizen, and a minister, his character was pure, beautiful, and brilliant. His influence over his own town was unbroken to the last. Those who loved, and those who hated the sublime doctrines which he taught, alike thronged the sanctuary where he preached, listened with profound attention to his voice, and wondered at the mind and character of the man.

As a minister of the gospel, he devoted himself to the illustration of its great fundamental truths. Possessing a mind of astonishing penetration, and almost unrivaled self-consistency, he reached some of the most subtle chords of philosophy, and passed from principle to principle, as if at home with all their affinities, and as if to follow all their logical relations, was but the natural gait of his reason. Alike to his mind and heart, the great system of Calvinistic truth appeared consistent, lovely, and glorious. That it embraced difficult passages of thought, and lofty realms of philosophy, and trains of principles strong enough to move both heaven and earth, was not calculated to deter one whose soul climed upwards like his, and luxuriated amidst the splendors of the throne of God. His soul was too keen-sighted not to perceive the difficulties which clung to the popular representation of system, and yet far too capacious not to discern over and beyond them all, its imperishable ramparts of indisputable truth.

Without attempting in this article to discuss the peculiarity of his views, so as to show where he succeeded, and where he failed, (a task which would be more naturally fulfilled in a review of his works) it is sufficient to say, that he seized upon the great doctrines of human dependence and human activity, and sought to present them in such a manner, that the full strength of both might be developed consistently with each other. The general result of this attempt, was an impulse of energy and life to the Calvinistic churches of this land, which every year becomes more deep, and wide, and powerful. Ministers, instead of urging sinners merely to use the means of salvation and wait for converting grace, came out and laid the claims of God directly on the human conscience, and called upon them, in the power of a gigantic combination of motives, immediately to repent and turn to God. No passive sluggishness, no plea of inability, no voluntary aversion, no sense of dependence, was allowed to stand for a moment in the way of those impressive and undeniable claims.

Preaching assumed a bolder and more impressive tone. Revivals of religion leavened with pure principles of disinterested love, vindicated in former years by Edwards, Bellamy, and Hopkins, were spread from town to town, and from State to State. The change of heart, was seen to a deep, radical, definite, and indispensable change; in which man, however depraved, was not less active than the God from whom it came; and which, therefore, every man, whatever might be his depravity, was bound to have within him, before he spent another hour of his existence in rebellion against his Maker. These principles, connected with the doctrine of justification by faith, alone, were vindicated by the most learned, philosophic, and eloquent divines of New-England, penetrated into the triangular brotherhood of this city, and into that of Philadelphia; and spread, with the spreading population, in Western New-York, have been, under God, the main-spring of all that great moral movement, which has so wonderfully moulded the face of society for thirty years past.

To the mind of Emmons, all this was neither obscure nor surprising. When in his extreme old age, the venerable man visited New York, and amidst the exciting scenes of the day, conversed on the nature and tendency of events, he surveyed them with perfect calmness, and with holy gratitude marked the result of his studies in the movements of men, multitudes of whom knew not from whence the impulse under which they moved, was originally derived. At that time, a meeting of abolitionists was held in the Chatham street Chapel. It was a day of rebuke, and storm, and anger. He was invited to attend and preside. Against the entreaties of the timid, and while many minds of infinitely less scope and calibre, stood in their self-conceit aloof, the serene philosopher of Franklin took his seat, in all the trembling infirmities of age, but in all the composure of certain and unconquerable truth, and gave the sanction of his venerable presence to those who were struggling for the cause of freedom.

In him it was a perfectly natural act. His disinterested benevolence taught him to love the slave and hate oppression; his doctrine of unconditional submission to justice, swept down the miserable apologies of oppressors; his favorite theme of immediate repentance was only in its natural course of action, when applied to immediate emancipation; his view of the nature of voluntary action, prompted him to encourage those who were endeavoring, however imperfectly, to accomplish something for the cause; and his confidence in the sovereign efficacy of a predestinating God, enabled him to look above both the imperfections of friends and the rage of enemies, in his expectations of ultimate success. Such was Emmons. Such was, and is now the moral position which his name and memory hold in the affairs of an age, which is to give form and character to all ages yet to come. He was a pure, great, discriminating, and mighty member of the human race, and of the church and ministry of the Lord Jesus Christ.

WILLIAM ELLERY CHANNING was the author of a great religious impulse. Like Emmons, he beheld difficulties in the religion of his fathers, but shrunk from the attempt to solve them, and cast the system away. Stationed in Boston, he gave his influence to undermine the doctrines of the Cross. Emmons discerned the difficulties in the doctrine of depravity, not less than Channing; but he examined its nature, and thus the more demonstrated its truth. Channing denied it all. Emmons linked to this the other great truths of the gospel in a beautiful and splendid course of analogical reasoning. Channing doomed them all to the same destruction as the first. His influence unsettled the minds of younger ministers, developed and organized the latent errors of the declining churches of Boston, and originated an influence which has been a withering curse to all the vital interests of religion wherever it has spread.

On the subject of Emancipation, while he advocated its principles, he feared and declined to identify himself with his friends, but stood alone in his dreams of individual influence. Younger than Emmons, he gave more attention to popular literature in his writings, and therefore was more immediately known in the literary world. Emmons wrote as he preached, in the language of sermons, and never forgot the spiritual vestments of the consecrated minister of Christ.

Let the great rule be applied to these two men. Channing, with all his virtues, was an enemy of the Cross of Christ, and his influence injurious in a most terrible degree to the eternal interests of men. Emmons was equal to Channing in every virtue of character, nay, in every grace of genteel and polished manners; vastly superior to him in scope and power of mind; nearly equal to him in the beauty of style; more consistently efficient in the moral improvement of his race; and on the subject of evangelical truth, separated from him as the east is from the west, and elevated above him as the heavens are higher than the earth. When the unsulied doctrines of the Cross shall again possess the altars where the Pilgrims worshiped, and shall fill the world for which they prayed, and shall invest with unrivaled lustre the land whose institution they founded, the name of Channing will be recalled in sorrow and in dread, but the memory of Emmons will be cherished as sacred to the cause of truth, of salvation, of all mankind, and of the everlasting God.

From the second revised and enlarged edition of the Most Rev. Dr. MacHale's very able and interesting work, the Evidences of the Catholic Religion, we make the following graphic extract on

THE FIRST DAYS OF CHRISTIANITY.

To illustrate more clearly the folly of the attempt to convert the Roman empire, if the apostles were not under the immediate influence of supernatural power, let us suppose that St. Peter, on his arrival at Rome, meets with Seneca, the Roman philosopher, with whom he holds a conference on the vast project which he meditated. The supposition is neither violent nor unnatural, since they were contemporaries; especially as there are yet extant some epistolary fragments, which, though they are not considered genuine, were once believed to have passed between Seneca and St. Paul: however, his closer connection with the church will justify me in substituting the prince of the apostles. Struck with the singular appearance of an individual attired in simple garb, supported by a staff, and this (let us add) surmounted with a crucifix, contrasted with the fire which his humble exterior could not conceal, Seneca inquires of St. Peter what is the object of his mission, and what the purport of the symbol which he bears? The apostle replies, that his object is to achieve the conquest of the Roman empire, to overturn its religion and the dominion of its gods. Astonished at such wild pretensions, the philosopher asks him whose worship does he intend to substitute in their place? The apostle answers: 'the worship of a man born in Judea, who chose me for his companion, and shared with me his confidence and power; who wrought many miracles, but was at length sacrificed to the jealousy of his own people, and that of the Roman proconsul.' The philosopher surprised at the incongruous climax of infamy with which he closes the relation of the virtues and miracles of the Redeemer (for the resurrection he derided), exclaims, 'Folly!' However, his curiosity prompts him to extend his interrogatories, and to inquire by what power he is to accomplish his mighty project.' 'By the power of him,' replies St. Peter, 'whose cross I bear.' Confounded still more that he should thus boast of the secret virtue of a symbol which, to him, appeared a badge of infamy and shame, he wonders why the apostle should rely on the power of one who was not able to save himself by descending from the ignominious cross on which he was suspended. He, therefore, endeavors to dissuade him from his purpose, by pointing out its folly and its danger. He exhibits to him, in proud array, all the arguments which learned reason could suggest, supported by the most pompous names of Greece, or of his own country; and triumphantly inquires of the apostle what he can allege in reply. St. Peter, with an air of abstraction, which intense attention to a single object creates, and which may wear the appearance of folly, heeds not his arguments; but reflecting on the words of the prophet: 'I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.'—simply replies, 'my speech is not in the persuasive words of human wisdom, but in the showing of the spirit and power (pointing to the cross) of this symbol of redemption.' He presses him again, and again St. Peter repeats the same 'foolishness' with which he first reproached him. The philosopher, astonished at the man equally obstinate and ignorant, tells him that a religion which has no reason to support it ought to be suppressed, and that he himself will invoke the powers of the state to check the odious superstition. Thinking to frighten the apostle by this denunciation, Seneca is impatient to know what he can oppose to the vengeance of the emperors. Saint Peter meekly replies, 'Patience.' Here the philosopher, imagining that such a passive and unresisting disposition but ill accorded with those schemes of conquest which he first avowed, tells him—''In that case, then, your reign shall be short, and your religion shall be extinguished in your blood.' The apostle intrepidly replies: 'You may shed my blood, it is true, but my religion you cannot extinguish, since that blood which you threaten to spill shall become the seed from which my religion shall spring forth with fresh vigor.' Whether the philosopher was prepared to comprehend the mysterious answer which time had fully revealed to Tertullian, it is difficult to conjecture. But, compassionating such inflexible obstinacy, he calls to mind the liberal policy of Rome, and, by a proposal founded on that policy, makes one last effort to consult for the safety of the apostle. 'Forbear,' he tells him, a little, and cease to disturb the repose of the empire, until Tiberius shall ascertain from Pilate, the proconsul, whether Christ was such a character as you represent. And if so, the emperor may condescend to enrol him among the gods, in consequence of the piety with which he lived, and the patience with which he died.' Here the apostle's zeal, impatient of farther discussion, takes fire at the ignominious proposal, and breaks forth into a prophetic view of the future glories of his church. 'You mistake the true object of my mission. I come not to capitulate but to conquer. The Man-God who was crucified disdains a place among the licentious crowd of divinities which disgrace the Pantheon. Nothing less than exclusive homage shall satisfy him; nor will he be content while a single idol is worshipped throughout the empire. You may stir up the vengeance of the emperors and the fury of the people. You may array a host of your philosophers against me and my religion. The day shall come when that religion shall triumph over the powers of the earth; when my successors shall be seated on the throne of Tiberius, and the signet of Peter—the humble fisherman who now stands before you—shall obscure the lustre of the diadem of the Cæsars. The powers of the earth, it is true, jealous of their reign, shall endeavor to drown them in the tide of persecution. But though the fears of their people may imagine them for a moment buried in the deep, like a prophet whose name is familiar in the story of my country, they shall again appear unhurt, from out the bosom of the waters. You boast of your Pantheon, as the proudest monument of Roman power and Roman genius, which have been exhausted to make it a fit residence for the majesty of your gods; yet the residence of your gods is only fit for the servants of Christ, to whose images they shall one day give place; and to whose virtues the Pantheon shall be consecrated, to be preserved to posterity as a monument of the impiety and fall of your religion, and of the sanctity and triumphs of mine. And to show you still more the influence of my religion in expanding the human mind, and imparting to it the virtue of its own omnipotence, the genius of a future artist, inspired by the sublimity of the religion which you despise, shall lift your Pantheon to the clouds, where that object, so colossal in your eyes, shall be seated in humble but just proportion, forming only the dome of the majestic temple which shall be inscribed to my memory, and consecrated to the worship of the God whom I adore.'

THE CONCESSIONS OF TRINITARIANS.

In the interesting and valuable November number of the Examiner, we find the following excellent article, being a work, recently published in England by John Wilson, author of Scriptural Proof, and Scriptural illustrations of Unitarianism, viz. 'The Concessions of Trinitarians. Being a selection of Extracts from the writings of the most eminent Bibical Critics and Commentators.'

We cannot conceive of a trinitarian looking this book in the face, without a decided sinking of heart, without a sense of the ground, which he had taken to be so solid, sinking fron under him, without the involuntary ejaculation, Save me from my friends. For here are six hundred pages of refutation of Trinitarianism, by trinitarians themselves, drawn from over two hundred eminent writers of that denomination. In other words, it is a volume of extracts from celebrated Orthodox writers of all ages of the church, in which they have given Unitarian expositions of Trinitarian proof-texts. And it appears from examining the work, what indeed has often been loosely asserted, that there is not one out of all the passages in the Bible brought forward in support of the doctrine of the Trinity, which, by one or more trinitarian writers, has not been given up to their opponents, as admitting or requiring a unitarian interpretation. Here, therefore, we have a perfect armory of weapons for the destruction of the Great Error furnished by the believers and defenders of the error themselves. That here and there, by the advocates of any particular theogical doctrine, an argument, or a text, should be surrendered to the enemy as unavailable, were natural enough; but that every such argument and text should by one or another be surrendered, is certainly strange,—so strange, that no other example of the same thing exists in the whole history of opinion.—and in a fair mind must give rise to at least uneasy doubts of the truth of a doctrine, all the pillars of whose support have, one after another, been thrown down by its believers. In truth, this volume of 'Concessions' strikes us as the most remarkable volume in the controversy,—alike happy in its conception and successful in its execution. The author thus describes his own purpose in preparing the work.

'In the present work, the author's chief aim has been to put forth what he conceives to be strong presumptive evidence for the great Biblical truth, that the God and Father of our Lord Jesus Christ is the Sole and Supreme Deity, on whom every other person or being is dependent, and from whom they have derived their existence and their powers. This presumptive evidence is involved in the extraordinary fact of the most distinguished Trinitarians either having distinctly acknowledged, that, apart from each other, the texts commonly adduced in support of a Triune God, and of the Deity of the Son, and the Holy Ghost, as a third hypostasis in the Godhead, do not prove these doctrines; or having rendered and interpreted them in such a manner as to show their invalidity for the purpose for which they are brought forward; thus unintentionally and indirectly, but not the less conclusively, betraying the insufficiency of the foundation on which it is attempted to erect the fabric of Trinitarianism.

'That the kind of argument here employed to support the doctrine of the simple unity of the Divine Being is of no inconsiderable weight, will be evinced by the fact, that 'orthodox' Christians, as well as others, most readily and gladly wield it, when, in combatting with unbelievers, they adduce from the most eminent Deists testimonies favorable to the supreme excellence of Christ's character, to the special divinity of his mission, or to the unrivalled holiness and beneficial influences of his religion.'

The volume is divided into three parts; first, an introduction; then the authorities on the texts found in the Old Testament, in the order of the books; then, lastly, those on texts in the New, also in the order of the books; an arrangement as it is the most natural and simple, so it is the best that could have been adopted. A copious index, and an alphabetical catalogue of the Trinitarian writers quoted, close the volume.

To show the working of this curious volume, let us suppose a trinitarian inquirer to have occasion to refer to his authorities on the text 1 John v. 7. He turns to such works as are nearest at hand. He finds on his own shelves the Lectures on the Trinity by the learned Dr. Wallis of the English Church, a sound divine. Turning to the passage he finds it written thus;

'The word *person* is not applied in Scripture to *these three* so called: it is not there said, 'These three *persons* are one, but only 'These three are one.' It is but the church's usuage that gives to these *three somewhats* the name of *persons.*'

But this will not do, so he turns to Le Clerc, who says;

'Dr. Hammond does but wrangle with all the most learned interpreters, who interpret *are one* of consent. And the reason why they understand these words of consent is, first because they are so taken in John x. 30, xvii. 21; secondly, because here the discourse is about a unity of testimony, and not about a unity of nature.'

This is worse yet. He applies to the Catholic Church, and consults Father Simon, who says;

'The most learned writers of the New Testament do not expound it with reference to the Trinity. The ancient ecclesiastical writers, who applied it to that mystery, followed the custom of that time, which was to give to Scripture such a theological sense, as was accommodated to the faith then received in the church. . . . . These three, says Father Amelote, are one in their testimony. The Father bare record of Christ at the river Jordan, the Word by his discourses and actions, and the Holy Spirit in the form of a dove, and by his miraculous gifts.

Father Simon is as far from the purpose as others. Somewhat startled by this agreement among Trinitarians against the Trinitarian sense of this first rate proof-text, as he had always supposed it, he opens Bishop Middleton on the Greek article. The Bishop is more heterdox than the rest.

'I suppose,' he says, *en einai*, 'in ver. 7, to be expressive only of *consent* or *unanimity*, and not of the consubstantiality of the Divine Persons; for otherwise *to en*, of ver. 8, could not be imagined to have any reference to *en* in ver. 7; I mean . . . on the assumption of the authenticity of that verse. Now that *en einai* in the supposed verse 7 would hot bear any other sense, has been admitted by very zealous Trinitarians; of which number was the late Bishop Horsley. But, not to argue from authority, let it be considered how the phrase *en einai* is elsewhere used in the New Testament. In 1 Cor. iii. 8, *en einai* is affirmed of him that planteth, and him that watereth; where nothing more than unity of purpose is conceivable. With St. John, *en einai* was, as we have seen, a favorite phrase: in John xvii. 22, Christ prays to the Father, that the disciples *en ōrin, kathos emeis en esmen.* These passages, I think, decide the import of the expression in John x. 30, and wherever else it occurs in the New Testament.'

Having now exhausted the authorities in his own library, he applies elsewhere, and happens to light upon Porson, (Letters to Archdeacon Travis,) Davidson, (Lectures on Biblical Criticism,) Calvin, Beza, McKnight, Rosenmuller Lucke, Bloomfield, Erasmus, Schleusner, Bishop Burgess, and Dr. J. P. Smith,—by all of whom, learned Trinitarians, to his amazement, a Unitarian sense is given to this celebrated text. Our inquirer is now fairly awake. Remembering that Bishop Middleton expressed a doubt,—new to him,—as to the authenticity of the verse, he resolves to know the whole truth, and to look up this question also. He turnes to the most Orthodox authorities, first to Bishop Lowth, who says:

'We have some wranglers in theology, sworn to follow their master, who are prepared to defend anything, however absurd, should there be occasion. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse, 1 John v. 7.'

This seems decisive enough, but he looks into Michaelis also, who speaks more positvely still on the same side.

'We have no reason to suppose, that the celebrated passage in the first Epistle of St. John (v. 7,) which is universally omitted in the Greek manuscripts, was erased by the fraud of the Arians. . . . That great reformer of our religion [Luther] being persuaded that the well-known passage in the first Epistle of St. John (chap. v. 7) was not authentic, refused it a place in his translation of the Bible, and in the preface to his last edition, protested solemnly

against it; requesting those who were of a different opinion to leave his writings uncorrupted, and rather to make a new translation, than obtrude on the old what he denied to be genuine. But, guided by mistaken zeal in support of orthodox opinions, the divines of Germany, long after the death of Luther, inserted this spurious passage, and yet retained the name of 'Luther's version' on the title.—One should suppose, that no critic, specially if a Protestant, would hesitate a moment to condemn, as spurious, a passage which is contained in no ancient Greek manuscript; is quoted by no Greek Father; was unknown to the Alogi in the second century; is wanting in both Syriac versions, in both Arabic versions, in the Coptic, Armenian, Ethiopic, and Slavonian versions; is contained only in the Latin, and is wanting in many manuscripts even of this version; was quoted by none of the Latin Eathers of the four first centuries, and to some of them, who lived so late as the sixth century, was either wholly unknown, or was not received by them as genuine.'

He looks further, into the Quarterly Review, January 1812, and finds this high Church Orthodox Journal discourses thus.

'We have the most sincere respect for the Bishop of St. David's; but we cannot pursue the declaration [of his belief in the genuiness of the passage] without astonishment. . . . The doctrine of the Trinity. . . is capable of being satisfactorily maintained from many other passages of Scripture; passages less open and direct, indeed, than this before us, but, &c.'

But determining to make thorough work of his investigation, he consults successively all the writers to whom he chances to have access, such as, Grotius, Adam Clarke Rosedmuller, Father Simon, Le Clerc, Bishop Marsh, Professor Porson, Dr. Wardlaw, Coleridge, Bishop Broomfield, &c. &c., but by all these great men, as by those first referred to, he finds the verse in question rejected as spurious. What *must* he think?

It is evidently quite within the limits of possibility, that the case we have supposed should actually happen. If our imaginary inquires should carry his investigations into all the other proof-text, and chance to light upon such authorities as are gathered together in the volume by Mr. Wilson, which is a possible thing, one cannot easily conceive his astonishment at finding the whole Trinitarian ground abandoned by Trinitarians themselves, to their opponents. And though he should be told that other Trinitarian writers, equally learned, would tell a very different story, still, he cannot conceal it from himself, that the fact, at a knowledge of which he has accidentally arrived, is a very strong presumption, to say the least, against the scriptural foundation of the great doctrine which he has been accustomed to regard, as imbedded not more deeply in men's faith and affections than in the very substance of the Bible.

The public, the Unitarian public, that is, are under great obligations to Mr. Wilson for the great work he has so well accomplished. As one portion of that public, we offer him our hearty thanks. We consider him to have produced one of the most powerful Unitarian tracts ever published, and we hope to see it widely circulated among us, if not through an American edition, at least through a large number of imported copies.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 12, 1842.

'DENYING THE LORD.'

The newspaper of the Episcopal sect in this city, made a request of us last week which we answer with pleasure; the sneer connected with it, we are unable to answer. The request made of us, as Editors, is as follows:

'We would respectfully take the liberty of asking them, whether, in their opinion, that prophecy has ever been fulfilled which is contained in the first verse of the second chapter of the second epistle of St. Peter; and if it has been fulfilled, by whom? We pause for a reply.' The text thus referred to is, 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.'

The implication which the Episcopal writer evidently intended to convey, is, that Unitarians by distinguishing between the Supreme Being, and Jesus Christ, whom the same Apostle, Peter, describes (Acts ii. 22) as 'a man approved of God,' are guilty of the sin of 'denying the Lord.' Gross and unchristian as such charges are, we have been long accustomed to this treatment from our opponents, who seek by these implications, conveyed as they may be in a few words, to prepossess the minds of those under their influence against us. As we take for granted that the Editor of the Witness will do us the justice of communicating our whole reply to his readers, after he has made to them such a fearful implication against us, we will endeavor to answer his request as kindly as we can. Of course, we do not suppose the text quoted, to have the slightest reference to the denial that Jesus Christ is the Supreme God. But as our opinion on the matter would probably pass for very little with our questioner, though he asks it so earnestly, we will present the statements of sound Trinitarian divines, in which as furnishing, the true interpretation of the passage, *we fully, heartily, entirely, and unreservedly acquiesce.*

And first, we will quote from the Rev. Dr. Hammond, a highly revered interpreter of the New Testament, the Archdeacon of Chicester, and a zealous defender of and sufferer for, the Church of England, the very Church to which our questioner belongs. His paraphrase on the verse is as follows:

'But as among those prophets sent and incited by the Holy Ghost (1 Peter i. 21) some false ones also slily crept in; so also now, according to Christ's prediction, Matt. xxiv. 11, shall there be false teachers among you, viz., the Gnostic Christians bringing into the true faith, under pretence of greater perfection, most destructive doctrines of liberty and licentiousness, and that count it an indifferent thing to deny Christ in time of persecution, and forswear him who redeemed them, that are thus unlike him, as not to venture any danger for him who died for them, and do also by this means most imprudently incur the dangers which they desire (and pay so dear) to avoid, by complying with the Jews, come to speedy destruction with them, according to that of Christ, Matt. xvi. 25. 'And these carnal doctrines of theirs shall have many followers, Matt. xxiv. 11, and hereby the glorious pure Gospel of Christ shall be much defamed, when Christian professors shall live such filthy lives.'

From these remarks it will appear that Archdeacon Hammond does not seem to have dreamed of applying the text to a denial that Jesus Christ was God, but refers it, as do we, to those who led a disobedient and wicked life.

The Trinitarian Schlousner advances the same opinion as follows, '*Denying* here, does not seem to refer so much to their doctrine, as to their life itself, which was opposed to Christianity. Jesus Christ is called Lord (*Despotes*, a term applied to him only in this single passage) on account of the supreme government of human affairs which was assigned to him by God.'

We will present one more statement, and this shall be from the Rev. Dr. Mc'Knight, a Presbyterian divine, who was Moderator of the General Assembly of the Church of Scotland. After saying that these false teachers referred to, who denied the Lord, were certain teachers of impious doctrines which corrupted the morals of their disciples, he adds,

'These false teachers Jude describes as in part actually come when he wrote his Epistle, and mentions their perverting the grace of God into lasciviousness. Both Apostles I suppose, spake of the Nicolaitans [an infamous crew, who allowed a community of wives] whose deeds our Lord hated, Rev. 2 vi. 15, and of the pestilent sects which sprang from them; namely, the Gnostics, Carpocratians and Menandrians [charged with great dissoluteness of life.] Farther, St. Peter foretold that these teachers, actuated by an insatiable love of gain, would make merchandise of the people with feigned words, but should at length suffer condign punishment. It is generally agreed, that by the Lord's *buying* the heretical teachers, nothing more is meant but his making them his professing people, by the preaching of the Gospel, and that their denying the Lord who bought them, consisted in their refusing to obey the precepts of the Gospel; perhaps, also, in their worshipping idols in order to escape persecution.'

This then is our reply to the terrible implication conveyed in the Episcopal print. In the opinions of these Trinitarian divines, and of innumerable others whom we might quote, we fully coincide. We solemnly protest against the application of the text to Unitarians, who maintain that Jesus Christ is not the Being who sent him. If our opponent would not have upon his conscience the guilt of charging thousands of the most sincere disciples of Jesus Christ with basely denying him, but one course is open to him, it is that of confessing that the text which he has referred to has no reference to us as believers in the simple unity of God, and the inferiority of Jesus Christ to the Father.

If our questioner beside doing us justice, is willing to do us a favor, he will oblige us by giving us at his leisure an exposition of a remarkable passage to which we have referred, viz, Acts ii. 22. That verse is a part of the first Christian discourse ever preached by the Apostles, spoken too at a time when consequences of untold importance rested upon the announcement of the fundamentals of the Christian faith, to men who had been guilty of *crucifying* the Lord. We pause for a reply.

EPISCOPAL SECTARIANISM.

We recently hazarded the assertion that the distinct and clear avowal of the haughty pretensions involved in High-Church doctrines, would alienate one half of the members of Episcopal Societies. Our exchange papers furnish us with abundant evidences of the truth of the assertion. At the same time, we regard these High Church doctrines as the only consistent exhibition of Episcopacy. We propose from time to time to substantiate our assertion by extracts from the papers connected with the Episcopal sect. The following from the N. York Churchman, will show how the haughty tone of that paper is rebuked by some venerable clergyman of the Episcopal communion. We say *venerable* member—for he signs himself 'An Old Clergyman,' and certain we are, that if his influence was not great, he never could have obtained an insertion of his opinions in the columns of the 'Churchman.' Our readers would be rather amused than edified by the editorial remarks, which we have not space to copy. There is a keen, but most brilliant edge to the irony, conveyed in the quotation of some of the remarks of the Editor himself, made, evidently when he was but green in his profession of doctrines which invalidate the most faithful labors and prayers of thousands of Christian ministers. Considering on how sandy a basis Episcopacy stands, as it regards the sanction of the Head of the Church, we should think there was reason enough why it should not only be *moderate*, but *very moderate*. Some of its disciples however wish to make up in assurance, what it lacks of authority, and if we poor *dissenters*, repel the charge which insults us, why, then we attack the Church! The words of the Savior on which Episcopacy erects itself are these—'Lo, I am with you always, even unto the end of the world.' Reverently and gratefully do we believe that all faithful Christian ministers are successors of the Apostles, in preaching the Gospel, and that they enjoy the spiritual presence of their Master. We believe too in the unbroken succession of the ordinantion of Christian Teachers since the days of the Apostles, by prayer with the laying on of the hands of the elders. Now Episcopacy turns upon us and says—that the promise of the Savior was restricted to certain lines of Bishops, *which can in no instance be traced*, as exclusively the successors of the Apostles, and that ordination by them is necessary to ministerial authority.

Considering how slender is the support which such a bold assumption has from the words of the Master—that the line of Bishops can in no instance be traced, that the slightest irregularity would vitiate the succession—that some of the great champions of Episcopacy have acknowledged that it has no Scripture authority, but rests upon tradition—that if the succession of Bishops could be traced at all, it must be through the Roman Church, by which Church, the Protestant Episcopal Church stands *excommunicated* for heresy and schism—that all the evidences of Christ's presence with his Church, through every age, have sealed the ministry of those who rejected Epscopacy—considering these *indisputable facts*, and a thousand more which might be mentioned, we see abundant reason why Episcopacy, if it suits the fancy of some to maintain it, should not only be *moderate*, but very moderate. We commend the remarks of the 'Old Clergymen,' to his brethren, and particularly to the young and interesting class of them to which he refers in his last sentence.

[From the Churchman.]

REVIVAL OF CHURCH PRINCIPLES.

Mr. Editor,—It appears to me that scarcely anything is more favorable to the peace (both internal and external) of our Church, and her progress also, in such a country as that in which we live, than the decided and yet calm and noiseless manner in which her highest authorities and chief ministers, both in England and America, have manifested their determination to place the whole subject of Church government on the ground of what has been called *Moderate Episcopacy*. By which I understand an Episcopacy that contents itself with asserting the sufficiency of its own orders, without presuming to decide upon the validity of others. This was the position which the fathers of the English Church assumed for her in the days of the Reformation. As it seemed for a while to have been almost lost sight of by many Episcopalians, I have not hesitated to designate the recent marked recurrence to it as a '*revival of Church principles.*' Allow me to present your readers with a few brief extracts in illustration of the fact. They could be greatly multiplied and extended if it were necessary.

I suppose there are no two men whose official publications could with more propriety be regarded as authoritative exponents of the principles and present policy of the Church of England, than the two most distinguished members of its hierarchy, the Archbishop of Canterbury and the Bishop of London. The sentiments of the former upon this point are expressed in a sermon by his chaplain, Dr. Hawkins, and lately published by his grace's command. The following is a small specimen of it:

'Before we can assert that any positive institution is essential, we must have some clear warrant of revelation for the assertion. *This appears to be the true reason why the necessity of any Apostolical Succession cannot be maintained.*' * * * 'As my Father hath sent me, even so send I you'—'Lo I am with you always, even unto the end of the world.' Were the doctrine clearly warranted by the inspired Scriptures, would divines rely upon such texts as these to prove it?'' &c., &c.

The Bishop of London, in a late publication, says of non-Episcopal Churches:

'I pity and lament their want of these privileges, and I pray that *they* too may feel that want. But I dare not *think* of them, much less *speak* of them, as *heretics* and *schismatics*.' He then goes on to quote the testimony of learned authorities in his Church to show that the essentials, though not the perfection of a Church, may be possessed without Episcopal government, and gives the names of her bishops who were satisfied with ordination by inferior clergy.

The Rev. Robert Eden, in his late sermon proceeding direct from *Lambeth* itself, says, 'We are not AT LIBERTY to draw inferences respecting others. Where our Reformers stopped short we too must halt. The rule for our guidance is made clear by our Church; but corollaries respecting others will be both gratuitous and a departure from our Church's marked moderation.'

The same ground is taken on this side of the great waters by the oldest and highest authorities of our Church. These certainly are our two venerable presiding bishops. Who amongst us so well qualified as they by age, influence, or station, to become authorized exponents of the Church of which they are truly the 'fathers?' Bishop White's views are so well known to be in accordance with the above that I need not quote them. Bishop Griswold's are expressed very fully in a sermon preached at the ordination of the Rev. James C. Richmond, Nov. 13, 1833, and shortly afterwards noticed at length in the columns of 'The Churchman.' I quote a sentence from that notice. The words are yours, Sir:

'It is not among the least of its merits that *it stops in the right place*; establishing the fact of Episcopacy and the consequent obligation to receive it; but refraining from obscuring the main truth, with those consequences, as *we believe* UNAUTHORIZED and *injurious* consequences, which are sometimes drawn from it in reference to the *invalidity of ministerial acts among those who dissent from Episcopacy.*'

I wish, Mr. Editor, that you would republish the whole article, and also one which appeared shortly afterwards headed 'The exclusiveness of the Episcopal Church.' They would be suited to the times. Although you (very properly in my judgment) have been accustomed to open your columns to those who hold different sentiments on this subjects, yet I have never met, I am happy to say, any abstract statement of your opinions which is at all at variance with the above. The position taken is that of the P. E. Church in the U. S. I want no stronger proof of this than the preface to the Prayer Book, in which she says 'the different religious denominations of Christians in these states were left at full liberty to model and organize their respective CHURCHES,' &c., &c. Thus explicitly acknowledging them to be *Churches*. The leading ecclesiastical chieftains of England at this moment take the ground of moderate Episcopacy. Our presiding bishops have done so from the beginning. Our principal Church journals do the same thing. If I mistake not, the most learned and eminent of the Professors in our Theological Seminary do the same thing, at Gambier, Alexandria, and New York. How disgusting, then, is it to hear the flocks of newly fledged deacons and unfledged candidates for orders who are swarming out amongst us, prating and chattering in the dialect of ecclesiastical impertinence, about Christians who are our brethren still, although they are not so happy as to possess our peculiar institutions!

AN OLD CLERGYMAN.

*** On our first page will be found a communication, without signature, from an individual who professes himself dissatisfied with the orthodox faith, in which he was educated, yet not enough acquainted with Unitarian views of Christianity to be satisfied with them. In the creed of his childhood many things have for sometime past perplexed him, and in the writings of Unitarians he finds so great a diversity of opinion and sentiment, some things that he reads with disgust, and others with approbation, that he cannot tell what to determine about a denomination, in which he finds some nearly as orthodox as himself, and others in whom he cannot find a single shade of orthodoxy or even Christianity. Feeling an increasing curiosity and interest in our views, he would like to open a friendly correspondence with us, conducted in that spirit of frankness and kindness, through which truth can loose nothing, and charity be greatly promoted.

In reply, we say to our correspondent, that we feel greatly obliged to him for the confidence implied in our candor, liberality and ability to aid him in his perplexities. We should like it better if we knew or could guess his name. It is not agreeable to be left in the dark upon this point. Still his letter is written in such a truly Christian spirit, and gives such assurance that the same spirit will mark his future communications, that we feel that we should be wanting in fidelity to our Master, and loose an opportunity of serving the cause of truth and charity, did we refuse to comply with his request. We say to him therefore, that we will with pleasure publish his letters, and make such answers to them as our ability and pressing duties will permit.

For the Register and Observer.

DEDICATION OF THE UNITARIAN CHURCH IN LINCOLN, NOV. 2, 1842.

Brightly the morning of the second of November broke upon the hills of Lincoln. It was the day appointed for the dedication of the Unitarian Congregational meeting house, which has recently been built in that town, and a clearer sky never spread its blue arch over field and woodland than was seen that day. Nature seemed rejoicing in the occasion; for her sunny hills appeared to smile, while her vallies, strewed with autumn leaves, whispered *peace*. The devout heart felt it was a day that God had blessed.

We could not help pausing in our way as we approached the centre of Lincoln and saw the two churches on the hill-side in the distance. With the *old* building we were already familiar; and yet our old friend has changed its appearance and has put on a more modern and agreeable aspect than it wore three years ago. We much doubt whether a *Lincoln boy* who has not visited his native village since the alterations were commenced, would recognize the quaint looking and time-hallowed meeting house where his fathers worshipped.

But our eyes lingered with peculiar pleasure upon the new edifice. We had never seen this before, though we had often heard of the exertions which the friends to liberal Christianity in Lincoln had made to build it, and had sympathized in their cause. But now, for the first time, we saw the fruits of their labors, and bore witness that goodly fruits they were. There stood the little temple, soon to be dedicated to the service of the only true God, with its white steeple shimmering in the sun, and pointing to the same heaven which smiled over the neighboring spire. 'Truly,' we thought, the Father of Spirits has called his children through different roads, but all to the *same home*. Thanks be to Him, who has cast our lot in a land where no civil law deprives us of our right to choose our path in the heavenward journey, or forces us to worship Him in a way which our best judgments cannot approve.'

The new meeting house, has been thoroughly built and gives general satisfaction. We do not pretend to be great judges of architectural beauty, but the little building takes our eye marvellously; it is as pretty, and as neat, and as commodious a country church as we remember to have seen in our neighborhood. We like the appearance of the pulpit, too; and the pews are well arranged.

But we hasten to give a brief notice of the exercises at the Dedication.

The hour fixed for commencing the services was 2 o'clock P. M. The audience, however, began to collect long before that time, and the pews were completely filled before the appointed hour arrived. Seats and chairs were placed in the aisles, and the pulpit stairs served to accommodate many, who would otherwise have been obliged to stand. The exercises began with a voluntary by the Choir; and we rejoiced to see, that (in Lincoln at last) the spirit of sectarianism had not grown to that *bad* excess, which might have deprived us of the aid of those who could do so much to delight our ear and to put music in our thoughts.

Next followed the Introductory Prayer, by Rev John B. Wight, of Wayland, who kindly consented to officiate in the absence of Rev. Wm. H. White, who had been expected to perform this part. After this, came the Reading of the Scriptures, by Rev. G. F. Simmons of Waltham. Then followed the Dedication Hymn, which was written for the occasion.

DEDICATION HYMN.

We rear this sacred temple,—Lord!
To hear the teachings of thy word,
And draw us nearer to thy throne,
To worship *Thee!* and *Thee* alone.

Here may Religion's soothing power,
Descend, and brighten every hour;
Its peaceful spirit here enshrined,
Shall calm the sorrows of the mind.

Oh! may it be our joy to know,
The truths that from thy volume flow;
The pure delight thy love imparts
Shall strengthen and improve our hearts.

Long may this hallow'd temple stand,
To aid our cause, to bless our land;
And faithful followers round us draw,
To worship *Thee!* and keep thy law.

Then came the Dedication Prayer, by Rev. Dr. Joseph Field; next another Anthem. Then the Sermon, by Rev. Samuel Ripley of Waltham, on the text, 'There is none other name under heaven given among men whereby we must be saved.' Acts, iv., 12.

The discourse was appropriate and was well received. Mr. Ripley aimed to show the importance of the Christian Religion, and its necessity to man's highest happiness. He spoke of the consolations which the Christian worshipper enjoyed, and the benefits which might be derived from a proper observance of the Christian ordinances. Towards the close he spoke of the particular objects had in view in the consecration of that church. It was dedicated to God, to the cause of Christian truth, and to holiness. Upon these three divisions of the subject he enlarged. Our limits do not permit a more accurate and strict analysis. After the delivery of the sermon the following Hymn was sung:

HYMN.

Behold the temple! God of grace!
From each unhallowed purpose free,
Which, trusting in our Savior's name,
We gladly consecrate to thee.

Here bid our prayers accepted rise;
Bend to our praise Thy listening ear,
And smile upon the vows that break,
From fervent lips and hearts sincere.

The pure baptismal water bless,
Which here our infant race shall seal,
And with Thy presence cheer the flock.
That daily round its altar kneel.

Lift up your heads, ye holy gates,
And hail the Gospel's peaceful sway,
Yea, lift your heads exulting high,
And give the King of glory way.

So may the gates of Heaven unfold,
With music's everlasting strain,
To many a soul who 'neath this dome,
Salvation's priceless pearl shall win.

The concluding prayer was offered by Rev. B. Frost, of Concord, after which the Benediction was pronounced by Rev. Mr. Ripley, who, we understand, has kindly consented to supply the pulpit, till the little flock can provide for themselves.

Our brethren of Lincoln have striven hard to build their church; they have heavily taxed themselves, though they have been kindly assisted by friends. For some years past their heart's desire and prayer has been, that they might have a house where they could worship the God of their fathers according as their consciences dictated, and their reason approved. That prayer has been granted; their church built, May the God to whom it has been dedicated make it unto many of his children the very gate of Heaven.

T. D.

MISSIONARY EFFORTS.

Messrs. Editors,—I am glad to hear that measures are soon to be taken to collect a general subscription through the whole Unitarian denomination for the promotion of several important objects. I think it time that the denomination was called upon to give, according to its ability and its disposition, to spread Christianity in the world. There are several things in this particular movement which I like.

1. *I like it because it is a general movement.*

I understand that the whole Unitarian denomination are to be called upon. The sum fixed is one that can easily be raised if every society in the denomination does its part. I hope that every man, woman or child in all our churches, in the city and in the country, will have an opportunity to give something. I hope the objects will be explained in every congregation, and thus the whole denomination be united in this work. It is a good thing sometimes to act alone, but it is a good thing also to act sometimes in company with many others for a great end. It is a good thing for the little brook which can scarcely creep for littleness, between the fallen leaves, to know that with a thousand other brooks no bigger than itself, it goes to form the majestic river which bears navies on its bosom.

2. I like the liberality of this plan.

There is nothing sectarian about this movement, except that one sect is called upon to give. But the objects are not sectarian. The object is not to spread Unitarianism, but to spread Christianity. The money collected is to be appropriated to three objects; Missions, the education of young men for the Ministry, and the aid of feeble societies. If a man objects to one of these objects, he can give to another, if he objects to all of them, he can direct that his money be appropriated to any object he may select, which is connected with the spread of Religion. He may direct, if he will, that his money be given to the Ministry at Large, the School at Andover, the Church of England, or the American Board of Foreign Missions. No man can decline taking part in this movement, therefore, on the plea that he is afraid of sectrianism. If he is not afraid of *Christianity* he can safely give something.

3. But, for one, I like the particular objects specified.

I like MISSIONS. I think it high time that the denomination took more interest in them. After all, the spirit of the gospel is a Missionary spirit. If Christianity is worth having, it is worth giving. If we love our neighbor as ourselves, we should give our neighbor the truth which we ourselves believe in. Without supposing that the Heathen or the Unbelievers will necessarily be damned, we may yet believe that they will be made infinitely happier in this world, and in another by the knowledge of the gospel. How, except through Christianity, can men understand the true character of God and their own relation to Him, their duties and responsibilities and hopes? Will not their character be influenced by this knowledge, and will not their character influence their future happiness? The argument of Paul holds good still. 'How can they call on him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent?' I like Missions.

I like the plan of assisting devoted and able men to prepare themselves to be preachers. Objections are made to this also, as well as to Missions. But look at the facts. First, we need more preachers and better preachers. There are hundreds of places where an active and earnest preacher might form a new society. Calls are continually coming from all parts of the country, 'send us a preacher.' There are none to send. There are not enough to supply our own churches. Meantime, in all our parishes, there are young men ardently desirous of preaching the gospel and able to do much good in that way, who have no means of supporting themselves while they are preparing. With a little assistance they would become useful laborers.

I am also in favor of assisting Feeble Parishes. I am not in favor of assisting *all* feeble parishes, nor *all* young men who wish to study divinity. There are some parishes and some young men, who, if they were helped ever so much, could never come to anything. But there are parishes which with a little assistance would soon be strong enough not only to support themselves, but also to aid others, and yet which cannot succeed without assistance.

But these matters will all be discussed very fully at the meetings, similar to the one held in Federal street Church last Sunday night, which, we understand, are to be held on Sunday evenings at several of our churches in different quarters of the city. Next Sunday evening the meeting is at Rev. Mr. Gray's Church, Bulfinch street. Reader, will you be there? If you approve of these efforts be there to lend them your countenance; if you doubt their utility, be there to listen candidly to what may be said in their favor. I trust the meeting will be large, and I believe it will be an interesting one.

C.

MR. GIDEON F. THAYER AT DOVER.

To the Editors of the Christian Register.

Gentlemen,—Knowing the great interest that you have manifested in the cause of Sunday Schools, I am induced to make the following brief communication. Mr. Thayer addressed our Sunday School after the morning service on the 19th instant; his subject was 'Kindness.' He treated the subject in a manner admirably adapted to attract and command the attention of *children*. His style was simple and plain, yet pure and chaste.

He enforced and recommended the duty of kindness by a few very appropriate quotations from the Bible, by the example of the greatest and best of beings, our Father in heaven, whose kindness is constant and unwearied, by the example of the blessed Jesus, the well-beloved Son of God, who manifested his kindness to *children*, as well as to others, by the example of *mothers*, whose kindness, proceeding from the heart, and manifested by pleasant countenances and sweet tones of voice, went directly to the heart and produced an abiding influence; by the example of some children, whom he had known, and concerning whom he related a few very interesting and instructive anecdotes; by these and other arguments Mr. T. eloquently urged the duty of kindness. The children listened with marked attention. They will, I trust, long remember, and be permanently benefited by this address.

In the afternoon Mr. Thayer addressed parents and teachers upon the duty of 'Moral Edncation.' He considered this a subject of great and surprising importance, as having by no means yet received the attention which it demands. In the course of his address, Mr. T. made some very appropriate quotations from the excellent lecture of G. B. Emerson, Esq. delivered recently before the American Institute at New Bedford. Mr. Thayer urged all his hearers to procure and read Mr. Emerson's lecture. He expressed an earnest wish, that every family in the country might possess a copy of that lecture, and ponder thoroughly its contents. Towards the close of his address Mr. Thayer urged parents in a very forcible manner to consider the evils which would invariably result from the neglect on their part to give special attention to the moral education of their children. The facts and anecdotes in this part of the address were instructive and affecting. May they produce a permanent and happy influence upon all, who heard them.

It may not be improper to mention, that Mr. T. performed similar services in Dover in July last. His services on both occasions were so acceptable, that those, who then heard him, will be happy to hear him again.

E. S.

DEDICATION AT SUDBURY.

The spacious and beautiful Chapel recently finished by the Unitarian Society in Sudbury, in their ancient meeting house, was dedicated on Wednesday, Oct. 28.

Introductory Prayer, by Rev. Mr. Wight, of Wayland; Reading of the Scriptures, by Rev. Mr. Gannett, of Cambridgeport; Prayer of Dedication, by Rev. Mr. Barry, of Framingham; Sermon, by Rev. Dr. Field, of Weston; Concluding Prayer, by Rev. Mr. Kinsley, of Stowe.

THE SLAVE.

We take the following from the Courier. It will be observed by the signature that it is from a clergyman of this city. It states that no clergyman is allowed to visit the individual now imprisoned in the Leverett Street Jail, and claimed as a slave. This fact should, we think, be made known to all. If our soil is to be turned into a hunting ground, and our jails into lock-up houses for the slave-catcher, surely the Minister of Christ should be allowed to visit the lonely cells: *Mercantile Journal.*

'To the Editors of the Courier:

It is one of the just provisions in the laws of this Commonwealth that ministers of the gospel shall have it in their power to visit those who are in prison, and do what they can to give them instruction and guidance. The poorest felon may thus be visited. But what we grant to the felon we deny to the slave. And is it true that a fellow-man may be bound as a brute beast, and when he flies from oppression he is to be seized by our own police, the iron doors of our jails to be bolted upon him, and that, while thus imprisoned, he is to be denied even those common privileges which are granted to the most abandoned criminal?

This is a fact somewhat worthy of note. No minister of the gospel is permitted to visit the unfortunate Latimer, now in Leverett-Street jail. The minister may go on his errand of mercy, but he will go in vain, for he will find that admittance is positively denied. Notwithstanding the provision in our Revised Statutes which applies to all in solitary imprisonment, we are told that it does not apply to the slave.

Can it be true that there are those in New England who would not only aid the oppressor, but crush the oppressed?

We hear somewhat of the 'happiness' of slaves. But what if a slave is *not* happy?' What if he feels degraded in unrighteous servitude? What if he looks upon his master, not to give a blow, but simply to fly—what then? He flies over the soil trod by patriots, but his master pursues. He flies to the land hallowed by the memory of the pilgrims, but his master is still behind.—He almost reaches that noble monument on the battle-field, which speaks with one voice to the freeman and the slave, but alas, the hand of his pursuer is upon him, and *he cannot be free.* He looks imploringly to the Commonwealth, and she—opens her jail; and when the poor man lies there in his dungeon, the minister of the gospel (who can visit the profligate, the thief, and the murderer,) is forbidden to come here.

Servant of Christ, go to the cell, and ask for admittance, and when you hear that stern No, meditate upon the condition of that poor creature, who will soon, probably, be dragged back to a bondage worse even than this—nay, worse than death!

R. C. W.

RECENT PUBICATIONS.

A Discourse occasioned by the death of William Ellery Channing, D. D., Pronounced before the Unitarian Societies of New York and Brooklyn, in the Church of the Messiah, Oct. 13, 1842. By Henry W. Bellows. New York: Charles S. Francis & Co. 1842.

This sermon is evidently written in a spirit of the most enthusiastic and altogether unqualified admiration of Dr. Channing. The author admits that he 'comes to eulogize,' which he does in no measured terms; but even those who think that calm and discriminating biography is more just to the dead, and more salutary in its influence upon the living, than unmingled eulogy, will acknowledge and admire the beauty, earnestness, eloquence and force with which Mr. Bellows has written.

The following extract will give some just idea of the discourse.

'There is one word that covers every cause, to which Channing devoted his talents and his heart, and that word is Freedom. Liberty is the key of his religious, his political, his philanthropic principles. Free the slave, free the serf, free the ignorant, free the sinful. Let there be no chains upon the conscience, the intellect, the pursuits, or the persons of men. Free agency is the prime destinction and privilege of humanity. It is the first necessity of a moral being. Extinguish freedom, and you extinguish humanity. Tyranny is spiritual murder, as Sin is moral suicide. All infringement of liberty are to be regarded as belonging to the same class. Political oppression, restrictions upon education, religious thraldom, domestic slavery, the tyranny of public opinion, the rule of fashion and wealth, the domination of a strong mind over weak ones; all these he dreaded, and for the same reason. Therefore, he laboured for no special sort of freedom. He was as eloquent a defender of free political institutions, as of religious liberty; of popular education, as of negro emancipation. So he denounced associations for their tyrannical influence. His whole religious teachings are directed towards freeing men from servitude to their passions, and ap-

petites, and impulses. He would make every soul master of itself. The individual is weakened by dependence; he is enslaved by authority. Let him be his own master; act upon his own judgment and responsibility, and so have that root in himself, which alone gives worth to man. It was upon this principle, that Dr. Channing strove to dignify humble pursuits in the eyes of their followers. He would not have a man think meanly of himself, or his occupation. He would exalt toil by the spirit of independence carried into it, and by the native dignity of the being it tasks. He frowned upon the silly pride which disdains labour. Without decrying or undervaluing social distinctions, he insisted most earnestly upon essential equality, and mutual respect. He would lift up the head of false abasement, and make the menial walk erect in the presence of the master; he would teach the lowly to respect nothing but worth, virtue, intelligence in their social superiors, and the proud to recognize goodness and enlightenment in the humblest walks of life. Few know how much this man has done to raise into self-respect and happiness, the mechanics and laborers of our country, who felt themselves ground down in spirit, under the assumption and pride ascribed to the more privileged classes. I have seen the influence of that single tract of Dr. Channing's, styled 'Self Culture.' It has reconciled thousands to manual labour, satisfied them with their condition, by substituting their own respect, and the respect of God for the condescension of riches and fashion, and taught them to look down upon ignorance and folly even clothed in purple and fine linen, and faring sumptuously every day. And what is more, he taught social equality without Jacobinism and Agarianism. The poor and humble were no *better*, but only as good as the rich and the proud. A man was a man in rags, but also a man in purple; the soiled hand of labour was still human, and so was the gloved hand of luxury. Toil needed to be taught what was respectable in affluence, as well as affluence what was venerable in toil. If there was pride, reserve and contempt, in the high, there was envy, jealousy, and hatred in the low. Therefore, if the rich respect the poor, the poor shall respect the rich. The less favoured are bound to honour and submit to the constitution of society, if the more favoured are bound to correct and adjust inequalities to the advantage of the unprivileged. In Dr. Channing's writings, attention is not fixed so much upon what is different, as upon what is the same in all men: mutual respect and love are based upon our common nature and destiny, upon our brotherhood and filial relation to one God and Father. Most radical as his spirit is in respect of human equality, there is nothing disorganising in his writings. In this he imitates and resembles the spirit of the gospel, which, without violence or revolution, saps the strength of all abuses and errors, and by taking a higher or a deeper ground than existing institutions, obtains room and play for its own principles without immediately, or passionately displacing the customs or order which it yet dooms and finally destroys.'

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The Monthly Miscellany for November, was published by Crosby & Co., on the first of the month. It contains a Sermon by Rev. E. Q. Sewall; remarks upon Religious Delusions, Children's Books, Letter from a Believer to a Skeptic, remarks upon Bower's Essays, and upon Rev. Dr. Channing, Notices of Recent Publications, and Articles of Intelligence. Again would we recommend this Monthly as designed and suited for the best purposes of instruction and edification in families.

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A Discourse delivered by Mr. James H. Perkins, in the Unitarian Church at Cincinnati, in commemoration of Rev. Dr. Channing, is published in the Cincinnati Daily Republican, of Oct. 25.

UNION PASTORAL ASSOCIATION.

The Union Pastoral Association will hold their next regular meeting at the house of Rev. C. A. Bartol, in Boston, on Tuesday, Nov. 15, at 11 o'clock, A. M.

SAMUEL OSGOOD, *Sec'ry.*

ADJOURNED MEETING.

The Missionary Meeting held last Sunday evening in the Federal Street Church, stands adjourned to the Rev. Mr. Gray's Church, in Bulfinch Place, on Sunday evening next. Addresses will be made by several gentlemen who have not yet spoken; many new facts will be communicated; and the argument commenced on last Sunday evening will be farther pursued. The members of all our Societies are respectfully invited to attend.

Take notice.—The meeting will commence at half past six precisely.

COMMITTEE OF ARRANGEMENTS.

Stephen Fairbanks,	James F. Clarke,
Frederick T. Gray,	H. B. Rogers,
Albert Fearing,	N. A. Barrett,
Lewis G. Pray,	R. W. Bailey.

OBITUARY.

For the Register and Observer.

MRS. CATHARINE PALMER.

Died in Boston, Mrs. Catharine Palmer, aged 68.

One who has been intimately acquainted with the deceased for nearly forty years feels that he should fail to discharge a duty he owes to her memory, if he should omit to furnish some notice of her life, her worth and many virtues.

Mrs. Palmer was born in Dedham on the 28th of August, 1774. She was the daughter of the Rev. Jason Haven, an eloquent preacher and distinguished divine of his day. Her mother was Catharine Dexter, daughter of the Rev. Samuel Dexter of Dedham, whose name has been adorned by several of his descendants.

On the 22d of May, 1794, the deceased was married to the Rev. Stephen Palmer, who was distinguished as a scholar and faithful minister of the Gospel. She then left the comforts of her father's house in Dedham, to assume the cares and responsibilities of a parish-minister's wife in Needham. In what manner she performed the duties of her station, how she sympathized in the joys and sorrows of her husband, how she aided him in his studies and pastoral care, what interest she took in the success of his ministry and the welfare of the Church and Society, none can realize, but those who experienced her kindness, or were eye-witnesses of her labor and exertions.

Here for a period of nearly thirty years she was instant in season and out of season, aiding and supporting her husband in all his efforts to do good, making his home the abode of order, comfort, cheerfulness and hospitality. She brought to Needham the avails of a decent patrimony, which, without a complaining word or a repining thought, she saw diminishing from year to year under the management of her husband, who, though a diligent and faithful servant in the vineyard of his Lord, pursued a course in matters of worldly thrift, not uncommon with persons of his profession.

After the death of her husband she remained sometime at her former home in Needham, but for several years past has lived with her daughter in Boston, and has been an attendant on the ministration of the Pastors of the Federal Street Church, in whose doctrines and teachings she took great interest and delight.

About a month before her own departure, she was bereaved of her youngest daughter, and about a week after this afflictive event, being anxious concerning her grandchildren, she visited them at Needham, and there took a cold, which terminated in a lung fever, of which she died on Saturday morning, the 22d of October last.

Mrs. Palmer possessed a mind, vigorous, discriminating and well balanced. Her perception was unusually quick. Her acquisitions were made with great facility and stored in a retentive memory. Whatever she acquired was certain and correct, and always at command. No one better understood the force of language. Her knowledge of words and names and of their orthography was remarkable for its accuracy. She was familiar with the Scriptures, and on being asked where a particular passage was to be found, she rarely failed to state the Book and chapter, and frequently the verse.

She was acquainted with a great number of clergymen, and possessed much information respecting the Congregational ministers in Massachusetts. All her associations from childhood had led her to take a great interest in the University at Cambridge. She could give some account of almost every graduate as far back as the year 1720, when her grandfather Dexter was graduated, and could name the class to which any one belonged. Well might her husband call her his *dictionary, concordance* and *catalogue*. She was a great admirer of the distinguished men of the old Washington School in politics. A considerable number of candidates for the ministry pursued their preparatory studies with her father, and many young men were fitted for College by her husband, and several students from College were placed under his care by the government. Not one of all these in after life failed to entertain and express for Mrs. Palmer the highest respect and regard.

At the request of the late John Farmer, Secretary of the Antiquarian Society of New Hampshire, she prepared a very interesting history of several ancient families. She has often been sought by the antiquary, to whom she was able to furnish much valuable and curious information. She excelled in epistolary writing, and any statement of dates and facts, drawn up by her, was always methodical, lucid and correct.

Mrs. Palmer possessed great simplicity, and ingenuousness. Meekness and humility were distinguishing traits in her character. She ever exhibited a true benevolence. She was a stranger to every form of selfishnessness. She was a sincere and devoted disciple of Christ, and though in the course of her life she was often cumbered with much serving, she never neglected the one thing needful. In seasons of sickness and distress she was patient and submissive. When most persons would complain, or sigh aloud, she would be tranquil, calm, resigned, and even cheerful. She had much resoluteness of purpose and perseverance in action. Such was her firmness and resolution, that she would have followed her Lord to the place of his agony and there remained till the closing scene, although all others had forsaken him and fled.

She was a faithful wife, a most affectionate mother—an excellent neighbor and a steadfast friend. The Church and Society in Needham will ever hold her in affectionate remembrance, and her name will pass down from generation to generation as that of one, who was the pure salt of the earth.

If she felt at any time that she had been forgotten or neglected by relatives or friends, she ever stood ready, as soon as she heard of their sickness or distress, to visit them and administer all the aid and consolation in her power. If any alienation of feeling on the part of others occurred, it was never from any fault of hers, and in every such case she stood watching for a reconciliation. The was ready to go the *whole way* to meet them. She would sooner run the chance of being repulsed than of losing an opportunity to show kindness or to conciliate a return of affection. Though conscious of having done no wrong herself, she would seem to admit its possibility for the good of those whom she loved.

If her whole life and conduct should be scanned, it would be difficult to detect anything wrong in thought, word or deed. Her judgment was excellent. She rarely committed the semblance of a mistake. Her perception of what was true and what was right seemed to be intuitive. She apprehended and loved the truth and spoke it when it was proper and expedient so to do, and when it was not, she held her peace.

In fine, whatever female desires to adorn a Christian profession and maintain a character without reproach, let her study the life and imitate the example of Catharine Palmer. M.

GENERAL INTELLIGENCE.

Reception of Mr. Webster at New York.—At 11 o'clock on Friday last, the Mayor and a Committee of the Common Council called on Mr. Webster, the Secretary of State, and conducted him to the Governor's Room, in the City Hall, where a great number of citizes called to pay their respects. In the meantime a salute of one hundred guns was fired in honor of the ratification of the treaty with Great Britain.

At 1 o'clock, the Chamber of Commerce was announced, and entered the room, preceded by their President. When about to be introduced to Mr. Webster, the Mayor suggested that it would be more convenient and gratifying to the citizens, of Mr. Webster would receive the Chamber of Commerce in front of the City Hall, as the dense crowd which filled the interior of the building rendered it impossible for any one to enter the room. Mr. Webster adopted this suggestion, and went in front of the City Hall, where the President of the Chamber of Commerce, D. Ogden, Esq. addressed him as follows:

The Chamber of Commerce of New York pays its respects to the Hon. Daniel Webster, Secretary of State. As President of the Corporation and organ of that body, I have the honor to present you with resolutions passed at its last meeting, as a mark of respect for the assiduity and talents which you have devoted to secure peace between two great commercial nations, and as a tribute of thanks for your services in the late negotiation with Great Britain, which had for its aim the settlement of long standing difficulties, which have been satisfactorily settled, and establishes a friendly intercourse between two great nations, on the basis of mutual regard, tranquility and confidence.

He then read the following resolutions:

At a meeting of the Chamber of Commerce, held on Tuesday, the first day of November, 1842, the following preamble and resolutions were unanimously adopted:

Whereas, The Chamber is informed that the Hon. Daniel Webster, Secretary of State, is about to visit this city on his way to Washington—

Resolved, That the Chamber of Commerce proceed in a body to wait on him on his arrival in this city, to express its high estimation of his services in the negotiation of the late treaty with Great Britain.

Resolved, That a copy of this preamble and resolutions be presented to Mr. Webster.

Extract from the minutes.

JOHN D. VAN BUREN, Secretary.

Mr. Webster then replied in a speech of some length, thanking them for their kindness, and then spoke in regard to the late treaty between this country and Great Britain. He then dwelt on the disposition of the United States to maintain their rights against foreign powers, and of their union when assailed from abroad, and concluded by saying,—that he had not shrunk from no labor, from no toil,—but had done what he could for the best interests of the whole country.

The Railroad Completed to Cumberland.—The Baltimore and Ohio Railroad was completed to Cumberland yesterday evening—making an unbroken line of one hundred and seventy eight miles. This morning at seven o'clock the President and Directors are to leave this city for the purpose of passing over, for the first time, the entire road to Cumberland. The trip thither will be made in nine or ten hours. On Saturday next the road will be regularly used for the conveyance of passengers, and on Monday for merchandise. A long strid westward is thus taken—and Wheeling is now brought within some thirty hours, and Cumberland within ten hours, of Baltimore.—*Baltimore American, Nov* 3.

Great Crash.—On Monday afternoon, about 2 o'clock, some persons in the vicinity of Portsmouth Pier, had their attention attracted by a crackling sound, and some time after discovered that a store on the wharf next north of the pier, had separated a little from another with which it had been connected. The sound continued at intervals for ten or fifteen minutes. In the mean time the real cause of the danger was not discovered—the keys of the store house were obtained, the building opened, and an examination commenced. The individuals, however, soon hastened from the wharf and had hardly made good their retreat by a rapid flight, when between fifty and sixty feet of the wharf sallied away into the river, beneath the pressure of the store, which was about fifty feet in length; and in three minutes the whole was a complete wreck. The roof of the building standing above the water, and the fragments of the wharf, &c. floating around, were all that met the eyes. The store contained 1025 hogsheads of salt, and more than a hundred tons of coal—about all of which is probably lost. The wharf and store belonging to the Pier Company. The whole loss is probably not short of $5000.—*Portsmouth Journal.*

The Ratification of the Treaty was celebrated in New-York and New-Jersey on Friday. The New-York Express says:—'At twelve o'clock 100 guns were fired at the Park from the Battery, Peck Slip, Navy Yard, Brooklyn Heights, and at Jersey City, in honor of the Ratification of the Treaty between the United States and Great Britain. The first gun was fired at the Park precisely as to the hour told twelve, and the echo had not died away before the response was given at the different quarters mentioned. The artillery, in fine tune, spoke in a voice not only loud enough to be heard for miles around, but to break a good deal of glass near where the noise and music were heard.'

An Important Invention.—We have been much interested in the effects of a small instrument having the appearance of a *chill's whistle*, but performing the important office of inflating and distending the lungs, and giving them a healthy action. It almost performs miracles. A friend who has just returned from Philadelphia and who has used one of these little tubes for a fortnight, measures about four inches more around the chest than when he commenced its use: his voice is fuller and stronger, and there is every indication of permanent improvement. This important little agent in removing consumption is formed on very simple principles; the patient breathes entirely through a tube for four or five minutes, inhaling the air through one apperture, and exhaling it through a small apperture, thus retaining one quarter of each inspiration, which tends to expand the lungs. This instrument is the invention of Doct. J. S. Rose of Philadelphia, a man of great talents, who makes that wide-spread disease *consumption*, his sole study, and who, if his directions are followed, promises almost to banish from the land this baleful and invetcrate foe to human life. He has written a treatise on consumption which all who have weak lungs should procure and read.—*Boston Evening Bulletin.*

Whig & Courier Office,
Bangor, Sunday Evening Nov. 9.

It becomes our mournful duty to record the melancholy and sudden death, by accident, of Bradbury C. Atwood, Esq., Auctioner and Commission Merchant, of this city. He visited a sick friend near his country seat, in Glenburn, about seven miles from this city, this afternoon, and when about to return, in unhitching his horse, he fell; the horse started and the wheel of the chaise passed over his head. He survived but a few minutes.

Mr Atwood has left an interesting and affectionate family, to whom he was greatly endeared. The business community have lost an honorable, active, and highly esteemed member. The intelligence of this death has spread a gloom over the minds of all.

Another Defalcation.—James H. Ward, late first Marshal of the Mayor, was on Saturday committed to prison on a charge of embezzeling the public money to a large amount.

It seems that in the year 1838 or '39, while he was acting as agent of the Board of Health Commissioners, he received in addition from Dr. Hart, then Health Commissioner, the appointment of collector of what is called 'hospital money.'

This money is the sum paid by passengers from foreign ports on arriving at the quarantine, which is $1 a head for the steerage and $1 50 for the cabin passengers.

Mr. Ward kept a book in which he entered the name and date of arrival of each vessel, the number of passengers, and the amount of money collected; but of the latter two the entries were often false.

For example, in the case of one vessel in which, it has since been ascertained, 164 passengers arrived, he has entered but 64, and $64 collected. This mode of false entries extends through the whole term of his collectorship—about two years. The amount of the sums thus put into his own pocket varies from $1 to $100, and in one month they amounted to $700. The whole amount of this defalcation has not yet been ascertained, but from the data now possessed it is estimated at from $2000 to 2500.

This money collected at the quarantine is in part appropriated by the Board of Health Commissioners to the Sailor's Snug Harbor, on Staten Island, while the remainder goes into the State Treasury. Dr. Hart is not implicated in this transaction.

He is supposed to have known nothing of it at the time, as he kept no separate books by which to detect the false entries of the collector.—*N. Y. Com. Adv.*

The Hon S. S. Blowers, of Halifax, N. S. whose death was announced in yesterday's paper, 'son of John and Sarah B.' of Boston, was born, as the City Records show, March 10, 1741: he is entered at his admission in the College Books, March 22, 1742;—the new style, which in his case effected both the day of the month, and the year, having in the interval superseded the old. Judge Blower's term of life has exceeded a century *seven* months and *three* days; so that the precedence still belongs among the sons of Harvard, to Dr. Holyoke, who outstripped a century *seven* months and *nineteen* days.

Dr. Ezra Green, [H. U. 1765] now the oldest survivor on the Harvard Catalogue, began life as a physician in Dover, N. H.: in 1776-7, he entered 'the Continental navy' as a Surgeon, in which capacity his chief service was in the squadron of John Paul Jones. He was with that commander at the time of his descent upon the coast of Scotland, and the plunder of the Earl of Selkirk's seat; an act which Dr. G. strenuously protested against as piratical, and to that degree, as led to a rupture with Jones, and probably the termination of his naval life. He returned to Dover, where he has lived to the present time; having connected with his medical profession, which for many years he continued to pursue, at different periods, the business of a trader and the office of Postmaster. He is about half way advanced to the close of his 97th year.—*Boston Daily Advertiser.*

Four Days Later from England.—The steamship Great Western arrived at New York on Sunday afternoon at 6. She left Bristol on the afternoon of the 22d, and brings London papers to the morning of that day.

The news is not of much interest. There was no particular change in the markets; money was plenty, and business was dull.

The following account of an explosion, and loss of life, is taken from a London paper.

Dreadful Boiler Explosion.—An occurrence of an awful description took place at Middleborough, Oct. 18th, at quarter past 9 o'clock; the steam boiler belonging to the iron manufactory (principally used for making rails for railroads) of Messrs Bulcho & Co., exploding, which blew the roof of the building up, and, sad to relate, the principal part fell upon the men at work, where they had just arrived from breakfast.

About 100 men are employed, but to my latest information it could not be stated how many were on the premises at the moment; two hours, however, after the accident, I had some conversation with a respectable gentleman, a resident of the town, who had then left the ruins, and had seen about 14 bodies taken out most sadly mutilated and scalded, of course quite dead.

DEDICATION AT SHARON.

A new Church has been recently erected, by the Unitarian Congregational Society in Sharon. Wednesday, the 16th inst. is the time appointed for the Dedication. The services will commence at 11 o'clock. Sermon, by Rev. Dr. Lamson, of Dedham.

SUNDAY SCHOOL SOCIETY.

A quarterly meeting of the Sunday School Society will be held in Pitt's street Chapel on Wednesday evening, November 16, at 7 o'clock.

All who feel an interest in the cause of Sunday Schools, are respectfully invited to attend.

S. G. Simpkins, *Rec'g. Sec'y.*

MARRIAGES.

In this city, Nov 6th, by Rev. R. C. Waterston, Mr Warren Shirley, to Miss Mary Jordan.

In this city, Mr Allen Bacon, of Wellfleet, to Miss Zybia A. Noyes, of Auburn, Me.

In this city, by Rev. Mr Coolidge, Mr David Whiton Jr, to Miss Lucy T. daughter of Joseph H. Dorr, Esq.

In this city, by Rev Mr Barrett, Mr Joseph Tryon, of New York, to Miss Sarah H., daughter of George Lane, Esq.

In this city, by Rev. Mr Gray, Mr J. M. Dexter, to Miss Sabina Lewis.

In this city, by Rev. Dr Lowell, Wm. H. Tileston of New York, to Miss Augusta Louisa Fellowes.

Mr William Robertson to Miss Mary Morse; Mr. George L. Higgins of Boston, to Miss Sarah P. Briggs, of Cohasset.

In Nashua, N H. 31st ult. Mr Henry Claflin, firm of J. Atkins & Co. New York, to Miss Mary B. daughter of Stephen Kendrick, Esq. of N.

DEATHS.

In South Boston, Mrs Sarah S. wife of David S. Mitchell, 27.

In Chelsea, Mr Augustus S. Dawley, 39.

In Terra Haute, Indiana, Oct 21, Mrs Emeline F., wife of Alexander C. King, Esq. and daughter of Mr E. Stebbins, of Springfield, Mass, 31.

Mrs. Louisa C. P. White.—This estimable lady, the wife of Rev. Morris E. White of Southampton, who died at the age of 31, was a native of Boston, and daughter of Thomas Payson, Esq., who now resides, in the evening of his days, at Peterboro, N. H. She repaid the instruction, and training of her parents by her mental improvement and amiable character; and is remembered by a large circle of friends as one 'in whose spirit there was no guile;' always affectionate and dutiful in her relations, ingenuous and true in friendship, and faithful and devoted in religious duty. The last year of her life was marked with peculiar spiritual consolations; and so she was more fully prepared for the presence of her God and Savior, and the company of the blessed. The friendship that dictates this short notice, refrains from attempting to portray her virtues. To do this would require a larger space. Her memory is embalmed in the recollections of those who loved her, and 'her record is on high.'—*Com.*

MILTON ACADEMY—The Winter Term of this Institution will commence on the first Tuesday after Thanksgiving, and the Spring Term the last Tuesday in February; each to continue eleven weeks.

Tuition—Languages, $7,00—English Branches, $5,00. Board can be obtained in good private families, on reasonable terms, and a few can be accommodated in the family of the Principal.

E. J. MARSH, Principal.

Milton, Nov. 12, 1842.

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and it has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (*up stairs.*) n12

BOZ'S NOTES on America—Published in Harper's edition of select novels—price 12 1-2 cents—for sale by SAXTON & PEIRCE, 133 Washington st. n12

GANNETT'S TWO DISCOURSES,—An Address delivered at the funeral of Rev. William E. Channing, D. D., in the Federal street meeting house, October 7, 1842. A sermon delivered in the Federal street meeting house, in Boston, October 9, 1842, the Sunday after the death of Rev. William Ellery Channing, D. D., by Ezra S. Gannett, published by request. Published and for sale by J. MUNROE & CO. Price 25 cents for both.—No. 134 Washington street. n 12

ADDRESSES ON DR. CHANNING,—By Rev. Theodore Parker,
Rev. John Pierpont,
Rev. George E. Ellis,
Rev. Ezra S. Gannett,
Rev. Henry W. Bellows.
Published and for sale by J. MUNROE & CO. No. 134 Washington street. n 12

PHILOSOPHY OF THE HUMAN MIND,—Elements of the Philosophy of the Human Mind, in two parts, by Dugald Stewart—a new edition, with the addenda added to each chapter, in one 8vo. vol. of 628 pages. Published and for sale by J. MUNROE & CO., 134 Washington street. n 12

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THE ARTIST,—With nearly all the Periodicals for November, are received and for sale at WILDER & CO.'S Periodical and Circulating Library, Office, 71 Washington street. n 12

ENGLISH ANNUALS, FOR 1843,—Received this day at TICKNOR'S, corner of Washington and School streets. The Book of Beauty, edited by the Countess of Blessington, with beautiful illustrations bound in blue silk; The Keepsake, also edited by the Countess of Blessington, with 13 beautiful illustrations, bound in red silk; The Drawing Room Scrap Book, containing many splendid plates, bound in silk; The Forget-me-not, a Christmas and New Year's Present, edited by F. Shobert, 24 fine illustrations; Friendship's Offering, bound in morocco, with highly finished plates. n 12

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MR. GANNETT'S Two Discourses—An Address delivered at the funeral of William E. Channing, D. D., by E. S. Gannett.
A Sermon, delivered in the Federal street Church, the Sunday after the death of W. E. Channing, DD, by Ezra S. Gannett—with 20 pages of Notes—73 pages, 8vo. This day published by WM. CROSBY & CO, 118 Washington st. n12

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THE MONTHLY MISCELLANY of Religion and Letters—Edited by Rev. E. S. Gannett—Contents of the November number—Religious Delusions—Children's Books—Letter from a Believer to a Skeptic—Human Frailty, a sermon by Rev E. Q. Sewall—Bowen's Essays; Wm. Ellery Channing, D. D.—Notices of Recent Publications; Intelligence, &c. WM. CROSBY & CO, Publishers, 118 Washington st. n5

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For sale at WM. D. TICKNOR'S, corner of Washington and School streets. n5

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LADY'S BOOK AND LADY'S AMERICAN MAGAZINE, for November, is just published at 121 Washington st—Embellishments—Returning from Market, a rustic subject from a painting by Calicott; Fancy Sketch, by Hayter; colored plate of the fashions and original music. Permanent writers: Miss Sedgwick, Sigourney, Hale, Leslie, N. P. Willis, Dr. Bird, T. S. Arthur, Mrs Annin, Hentz, Embury, Seba Smith, Ellet, of Charleston, S. C.—Price, $3 per year or 25 cents singly. A few setts of current volume, containing nearly 40 steel and other original engravings, may be had by early order. JORDAN & CO. n5

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Agents who will wait on heads of families are wanted for the country. A large commission will be allowed to men of respectability, who will procure subscribers, and pay for the books as they are taken from the office; such persons will be allowed the exclusive privilege of canvassing whole counties.
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The Expectant—A new novel, by Ellen Pickering, author of Dan Darrell, The Secret Foe, The Fright, &c. Diary and Letters of Madame D'Arblay, edited by her niece, part 4. No 6 Library of Select Novels, containing Bulwer's Last Days of Pompeii; Nos 19 and 20 Our Mess, Jack Hinton, the Guardsman, by Harry Lorrequer, with illustrations.
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TRIBUTE TO CHANNING—An humble Tribute to the Memory of Wm. Ellery Channing, D D—a Sermon preached at West Roxbury, Oct. 9th, 1842, by Theodore Parker, Minister of the Second Church in Roxbury. This day published by TICKNOR, corner of Washington and School sts. o29

PARISIAN LINGUIST, or an easy method of acquiring a perfect pronunciation of the French Language without a French Master, intended for Academies and Schools in the United States, and for American Travellers in Europe; in this work all the rules of Grammar and the forms of French Conversation are fully illustrated; and the whole is expressed in the simplest English Spellings, by an American resident in Paris. Published and for sale by JAMES MUNROE & CO., 134 Washington street. oct 22

LADIES KID WALKING SHOES—A large assortment of Ladies Kid Walking Shoes, from $1 to 1,50 a pair, at T. H. BELL'S, 155 Washington street. 3wis o22

BOOTS AND SHOES.

THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco and lace boots		from	$1,25 to 1,50
do do do Law lace	do		1,00 to 1,25
do Gaiter Boots,	do		1,75 to 2,00
do Gaiter Shoes,	do		1,25 to 1,50
do Kid Ties and Slips,	do		50 to 1,25
do Bronze and Fawn Ties,	do		75 to 1,12
do India Rubbers,	do		75 to 1,00
do Calf and Grain Ties;	do		1,00 to 1,50
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do Lasting Lace,	do		50 to 1,12
do Buckskin Ties, &c.,	do		1,25
Gents Calf pegged Boots,	do		3,00 to 3,50
do Kid do do	do		2,25 to 2,50
do Stout do do	do		2,25 to 2,50
do Seal do do	do		2,00 to 2,50
do Calf sewed fine,	do		5,00 to 6,00
do do do	do		3,00 to 5,00
do Water proof,	do		3,25 to 5,50
do Cork sole,	do		6,50 to 7,00
do Calf peg'd, sewed, high cut shoes,			1,50 to 2,00
do Gaiter and Kid dancing-pumps,			1,00 to 1,75

Also, Boys, Misses and Children's Boots and Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. o22

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UNIVERSALISM UNMASKED, by M. Hale Smith, who has been a preacher of that faith twelve years, and whose statements are corroborated by testimony and acknowledgments from Universalist Ministers, Editors, &c. to the 'dreadful moral tendency of their faith.' A house divided against itself cannot stand.' It is believed that no person, be his faith what it may, can read this work with an honest desire after truth, and come to any other conclusion, than that Universalism is a device of the devil. The work is stereotypped and printed in beautiful style, 1vol, 12mo, about 400 pages. This day published, and for sale wholesale and retail at WILDER & CO'S, 71 Washington st., opposite the Post office. Price, $1.00—a liberal discount made to those who buy to sell again. Orders, enclosing cash, solicited. oct 22

INTELLECTUAL TOYS.—Or Little Builders Blocks, with the alphabet, and ornamented with cuts.
The School Alphabet, on blocks; the Alphabet, on card; the Multiplication Table, on card. For sale at SIMPKINS'S Book and Stationary Rooms, 21 Tremont Row. oct 22

LIFE SAVED AND THE DISEASED RESTORED. A little work entitled 'Facts and Information from distinguished Physicians, and other sources,' on the subject of solitary vice, with directions for the restoration of health when destroyed. We are told, and it is proved, that an evil is in our families and upon our persons, of which we had no apprehension. The

POETRY.

A LAY OF AUTUMNE.—By an old man.

Now right against the Western gate the sunne
  Descends encrobed in his glowing gown!
My day-task too, like his, being well nigh done,
  On this green hillock wid I sit me downe,
Where I can feel the rich autumnal breath,
And view the broad streame gliding smooth beneath.

Since first this scene mine infant eyes beheld,
  Dan Phœbus hath his annual circuit made
Full fourscore times; and now, tho' bent with eld,
  Clear seems the stream as then, grateful the shade.
This mound I've often prest in youthful glee,
Ere soons this mound my restyage place may be.

Ye leaves! expressive type of 'quick and dead,'
  Of all yhorn upon this blooming earth,)
From you what lessons often have I read,
  To what pure thoughts have ye not given birth.
No books, ne science teachen half the lore
We reap from nature's never-ceasing store.

Like you, dark winter's stern approach I feel;
  Like you I wither, soon like you must fall!
Each daye these worn out limbs the truth reveal,
  That soon my frame must yield to death's cold thrall.
This bodye, borrowed from the earthe's womb,
Must rest for aye beneath the dark, cold tomb.

But truthful hope, whose promise night and morn
  Supports frail pilgrims on this transient shore,
Whispers me that young May shall readorn
  Yon trees undecked by autumn's surly roar,
That they in opening spring-time shall be seen
Dight in their wonted suits of cheerful green.

It tells me, too, that in my falling time,
  Tho' this sered body crumble to decaye,
My better part may reach that happy clime
  Where shines the sunne in never-ending dayo.
Thus death new life unto my soul shall bring,
That it may flourish in Eternal Spring.

Boston Post.

MISCELLANEOUS.

GTEAT MEETING FOR HUMAN RIGHTS IN FANEUIL HALL.

Pursuant to a public notice in all the newspapers, a great meeting of citizens of Boston and the vicinity, was held on Sunday evening, October 30, in Fanueil Hall, 'where American liberty raised its first voice,' to take measures for preserving that liberty, and to provide additional safeguards for the protection of those claimed as fugitives from other States, or as slaves.

The meeting was called to order by Francis Jackson, chairman of the committee of arrangements. Samuel E. Sewall was called to preside, and Joshua Leavitt, Charles Lenox Remond, and Dr. Henry I. Bowditch, were appointed secretaries. The chairman made a statement of the case of George Latimer, now confined in Leverett street jail, which was the occasion of the meeting. The following resolutions, proposed by the committee, were read by one of the committee:

1. *Resolved*, That if all men are created free and equal, then none are born to be slaves; that if all men are endowed by their Creator with an inalienable right to liberty, then to reduce any man to servitude is a high-handed act of robbery and impiety; that if all men are made of one blood, and have one common Father, then they are not distinct races, but members of one common family.

2. That it is as great a crime to enslave one human being as it is another—the uncivilized African or the Russian serf as the free-born citizen of Massachusetts; and that wherever it is perpetrated, or on whatever person, it should excite equal alarm, indignation and horror.

3. That the sad and revolting spectacle which has recently been exhibited in this city, of a man forcibly seized and imprisoned, for no offence, except asserting his inherent, inalienable right to liberty, makes it our urgent duty as men and Christians, to use every means sanctioned by law and morality, to prevent the repetition of such outrages, and to protect as far as possible the innocent victims of oppression.

4. That in the person of George Latimer, now confined in Leverett street jail on the charge of being a slave, are embodied the rights and immunities of all people; that he is the representative of every other human being on the face of the globe; and that the spirit which would reduce him to the condition of slavery is one that would enslave all mankind, if it had the power.

5. That this meeting protests, by all the glorious memories of the revolutionary struggle—in the names of justice, liberty and right—in the awful name of God—against the deliverance of George Latimer into the hands of his pursuers.

6. That Massachusetts is, and of right ought to be, a free and independent State; that she cannot allow her soil to be polluted by the foot-print of slavery, without trampling on her bill of rights, and subjecting herself to infamy; that she is solemnly bound to give succor and protection to all who may escape from the prison-house of bondage, and flee to her for safety.

7. That if soul-traders and slave-drivers of the South imagine that Massachusetts is slave-hunting ground, on which they may run down their prey with impunity, and that the people of Massachusetts are disposed to act as two-legged blood-hounds in their behalf, they will find themselves mistaken.

8. That the opinion expressed by the Supreme Court of the United States in the case of Prigg against the Commonwealth of Pennsylvania, that a slaveholder has a legal right to seize his runaway slave in any of the free States, and drag them from thence by force, without bringing him before any court or magistrate, even if it be a sound exposition of the Constitution, is most alarming, since it encourages violent and lawless seizures, not merely of slaves, but of persons legally free, which necessarily lead to violent resistance, outrage, and bloodshed.

9. That this decision loudly calls on the Legislatures of the free States, to make new laws for the protection of their citizens who are liable to be kidnapped and carried off as fugitive slaves.

10. That it is impossible to believe that the people of the United States, who established the Constitution expressly to 'secure the blessings of liberty to ourselves and our posterity,' intended to incorporate a provision striking at the foundation of personal security to every citizen, and we therefore demand a reconsideration of the decision of the Supreme Court, with the belief that it is against law and ought to be reversed.

11. As the United States have no power to compel State officers to execute the laws in regard to fugitive slaves, the General Court of the Commonwealth be petitioned to make it a penal offence in any State magistrate to give a certificate to the owner of a fugitive slave, and, in any sheriff or jailor to confine in a public or private jail any person merely because he is claimed as a slave, and in any sheriff, constable, or other officer to assist in any manner whatever a person in seizing, securing, or keeping another as a fugitive slave.

12. That the law of Congress, regulating the seizure of fugitive slaves, ought to be repealed, and the claimants of such persons be left to their naked rights under the Constitution, unaided by the laws of the Union or the States, until the foul clause be blotted from that instrument.

13. Whereas, The Divine law enjoins it upon us, 'not to deliver unto his master the servant which has escaped from his master unto us, but that he shall dwell with us, even among us, in that place which he shall choose in one of our gates, where it liketh him best,' (see Deut. xxiii.; 15, 16,) and whereas, Blackstone, in his Commentaries, has declared, that in all cases of conflict between Divine and human enactments, 'the inferior law must give place to the superior—man's law to God's law,' or, as expressed by the lamented Dr. Channing, 'No charter of man's writing can sanctify injustice, or repeal God's eternal law,' therefore

Resolved, That that clause of the U. S. Constitution which requires the surrender of a fugitive slave to his master, is not morally binding upon the American people, and should be disregarded by all who fear God and love righteousness.

14. Resolved, therefore, That the clause of the Constitution, requiring the surrender of fugitive slaves, ought to be repealed, absolutely, totally, and immediately, and that we pledge ourselves to use every exertion to procure its repeal.

15. That for a citizen of another government to come upon our territory and seize our citizens without form or process of law, is an act of war, so decided in the case of the Caroline, and there never can be a hearty union unless the State which is subject to such aggressions consents to hold itself as a conquered province.

16. That to employ the jails of Massachusetts as barracoons for the safe keeping of persons seized as slaves, is such a violation of the principles of this Commonwealth, that the Legislature ought at once to repeal the act authorizing the Federal Government to use our prisons, and prohibit such use until the clause in the Constitution and Act of Congress under which it is done are abrogated.

17. That the Legislature ought to pass a law declaring that if any citizen of Massachusetts shall voluntarily aid, counsel, or abet any person in seizing, imprisoning, or carrying away with intent to hold as a slave, any person living in the peace of the Commonwealth, he shall be incapacitated for holding any office of trust, honor or emolument, under the Constitution or laws of this State.

18. That the existence of slavery in the Southern States is incompatible with the personal safety, rights, and liberties of the free colored inhabitants of this Commonwealth, and of other States—a national curse and reproach—at war with the whole creation of God, and, therefore, should be instantly sent to its own place—the bottomless pit.

Edmund Quincy, Esq., of Dedham, moved the adoption of the resolutions, with a speech. Letters of the Rev. Baron Stow, George Bancroft, Esq., Hon. Wm. B. Calhoun, Samuel Hoar, and John Quincy Adams, were then read.

Joshua Leavitt, editor of the Emancipator, made some comments on the decision of the Supreme Court of the United States, on which the proceedings against Latimer are grounded. Charles Lenox Remond was then introduced to the meeting, but a small number of turbulent persons on the floor of the hall created so great a clamor that Mr. R. could not be heard. George S. Hillard, Esq., attempted to persuade the people to give Mr. Remond a hearing, but in vain. Although Mr. R. spoke at considerable length, but few could hear him. Wendell Phillips, and G. W. F. Mellen followed, the uproar still continuing. Frederick Douglass, who announced himself as a fugitive slave, spoke under the same circumstances. At nine o'clock, the noise having somewhat abated, the question on the resolutions was put by the chairman, and carried by a tremendous shout of AYE, that made the old hall tremble. The other side being called for, a hundred voices or so were heard to say No, as if they were ashamed. So the resolutions were carried by a majority of at least twenty to one. It was also ordered that the proceedings, signed by the officers of the meeting, be published in all the city papers. The meeting then adjourned, and soon the vast assembly quietly retired.

SAMUEL E. SEWALL, President.

JOSHUA LEAVITT,
CHARLES LENOX REMOND,
HENRY I. BOWDITCH, } Secretaries.

DANIEL SEWALL.

We are indebted to a valued correspondent says the Portland Advertiser, for the annexed account of one of the many worthies of the ancient family of Sewall.

Daniel Sewall, was born at York, Maine, March 28, 1755. He lived with his parents until he was twelve years old. During this time he had but little opportunity of attending any school, or obtaining any instruction, except what he received from a pious mother. He was then placed under the care of Major Samuel Sewall, with some expectation, that he might be prepared for college. But an early predilection for mathematical pursuits and a consequent disinclination perhaps to go through the necessary preliminary study of the languages occasioned this idea to be relinquished. Here he passed the period of his minority, employed in farming business and at the joiner's trade, devoting all the leisure moments that could be spared from manual labor to the cultivation of his favorite pursuits, and a competent knowledge of sound English studies. By his steady course of application and habitual methods of self-teaching, to his scientific acquirements in mathematics, natural philosophy and astronomy, he added a practical skill in the business of repairing clocks and watches, which never ceased to afford him amusement, when it had no longer any interest as an employment. In the course of these assiduous pursuits he was led to the calculation of eclipses, and before he was of age he had prepared an Almanac in manuscrip', but which he did not undertake to publish. At this period also he made himself well acquainted with the principles of surveying. In this branch he became afterwards extensively known, and was much employed, his skill in the science and its practical applications, together with his accuracy and neatness as a draftsman, being much in advance of those of his day, who were employed in that business.

Mr. Sewall arrived at manhood in the trying and perilous times of the Revolutionary epoch, when he was cast upon his own faculties and recources, unaided by relations; and in December 1776, he enlisted in the continental army, and performed a short term of winter service at Peekshill, N. Y. and its vicinity. After his return to York, he was employed for some time to teach a common school there, and afterwards in that part of Kittery, which is now Elliot, where he resided several years, pursuing his various and multiplied avocations; in the intervals of school keeping, surveying lands, writing deeds and other instruments, making writs and practicing as an attorney, as well as repairing clocks and watches. Here he was married in 1780, to a daughter of John H. Bartlett, Esq. whose successor he became in the office of Clerk of the Courts some years afterwards; and his venerable wife still survives him at the advanced age of 83. He removed back to York in 1781, and published a regular Almanac for several years in the neighboring Capital of Portsmouth, N. H. He was appointed Register of Probate for the County of York in 1783, and held the office until the separation of Maine from Massachusetts in 1820. He was appointed Postmaster at York in 1792, and held that office about 15 years. He was made Clerk of the Common Pleas and Sessions in November 1791, having been an assistant clerk in the office for eleven years preceding, and afterwards Recording Clerk of the S. J. Court. He remained in the office of clerk of the Courts, with the exception of a short time during Gov. Gerry's Administration in 1811, until the separation of Maine. He removed from York to Kennebunk in 1815, mainly in view of having the public offices in a place more central and convenient for the people of the County. His commissions as a justice of the Peace from 1796 were regularly renewed, unasked, with an interval of omission from 1834 to 1838 when he was re-commissioned. He was several years Treasurer of the First Parish in that place, and continued to hold these offices at the time of his decease.

In making this record of one of the last instances of long continuance in the same municipal and other offices—now among the departing memorials of bygone times it may be mentioned, that he is yet well remembered for the admirable performance of their duties. The confidence constantly reposed in his ability and integrity, of which he received so many marks, was justified by the diligent and faithful performance of every trust. He was a man of remarkable industry and punctuality, of singular fidelity, probity, and perseverance,—possessed of great moral courage and firmness, not unmixed perhaps with some of those peculiar traits, that strike the present generation as belonging to the character and manners of the old puritan.

To that constancy of self-reliance, energy, and determination, which constituted such marked points in his character he joined a firm and unwavering trust in the overruling administration of an all wise and good Providence, which enabled him to overcome difficulties and obstacles, and carried him successfully through the course of a long, respectable, and useful life.

Of his particular religious views and sentiments it imports less to speak in a notice of this nature, than as they manifested themselves conspicuously in the uniformity of his Christian life, and the consistency of his religious character; and as they marked, moreover, the simplicity, purity, and decision of his devout and disciplined mind. The effect of an early religious training is never without its future wholesome and invaluable influence. Suffice it to mention, that at the time of his residence in Kittery he was admitted a member of the church, under the pastoral care of the Rev. Alpheus Spring, a moderate Calvinist. He was for some years officer of the Church in York, and had the charge of its records in the vacancy of a settled minister. After his removal to Kennebunk he became a member of the First Church there. In the diversity of doctrinal opinion, which grew up in regard to some prominent points of religious faith, and which latterly became more distinctly traced in the minds of the christian community, he had recourse to the careful search and examination of the scripturer, to which he resorted as the unfailing guide of religious belief and unerring rule of human judgment; and he recorded the deliberate result of his convictions in regard to the divine unity. His faith and faculties were preserved in unimpaired and unclouded vigor until his decease, which took place on the 14th of the present month at the ripe and good old age of 87; when closing a lengthened period of virtuous life, he has entered, it may be humbly trusted, into that rest which remains for those who are 'faithful unto the death.'

His funeral solemnities were performed in the church where he regularly attended, and an appropriate discourse was delivered by the Rev. Mr. Edes. He has left two brothers, the venerable Gen. Sewall, who has attained a still more advanced age, and the Rev. Jotham Sewall, so eminently distinguished for his missionary zeal and services. Of his children, there are one son and six surviving daughters. Truly lamented by those who were best acquainted with his worth his death is more deeply felt as a bereavement by those who have so long enjoyed the kindness and affection of a beloved father. Sacred be the pious memory of such a parent, and the excellent example of such a man.

JUDICIAL DECISION.

A decision in a very singular case, has been made in Lycoming country, Penn. by Judge Ellis Lewis, which goes a great way judicially, in showing how far a parent's power extends. The decision arose on an application in behalf of the Rev. William S. Hall, a minister of the gospel of the Baptist persuasion, for an order of the court, requiring Wm. Armstrong to give surety for keeping the peace. The circumstances of the case are these: on the last Sunday in Febuary last, the defendant, Wm. Armstrong, prohibited the complainant, Rev. W. S. Hall, from administering the ordinance of baptism by immersion, to his minor daughter, aged about 17, she having already been baptised in the Presbyterian church, to which her mother belonged. This prohibition was accompanied with threats of personal injury to the complainant if he baptised her, the defendant, Armstrong, declaring that he would shoot him if he did so. On the second Sabbath in April following, the complainant, Rev. Mr. Hall, having an opportunity, baptised the daughter by immersion, in the absence, and without the knowledge of the father, and contrary to his known and positive commands. This proceeding came to the knowledge of the parent afterwards, and on the Monday after the occurrence, he followed Mr. Hall through the street, threatening him with personal injury to such extent as to induce an application for surety of the peace.

The Court ordered Mr. Armstrong on account of the threats he had used, to give bail in $500 to keep the peace, but ordered the complainant, Mr. Hall, to pay the costs of the prosecution, because he had interfered with the lawful authority of the father over his own offspring, in its minority, and thereby provoked him in his excited feelings, to meditate the personal injury, and to make the threats complained of, and it was but just that the prosecutor should pay the costs which his own first wrongful act had occasioned.

Judge Lewis laid down these three points in his decision:

1st. That the authority of the father results from duties. He is charged with the duties of maintenance and education. These cannot be performed without the authority to command and to enforce obedience. The term education is not limited to the ordinary instruction of the child in the pursuits of literature. It comprehends a proper attention to the moral and religious sentiments of the child. In the discharge of this duty it is the undoubted right of the father to designate such teachers, either in morals, religion, or literature, as he shall deem best calculated to give correct instruction to the child.

2d. That he cannot force it to adopt opinions contrary to the dictates of its own conscience, but he has a right to its time and its attention during its minority, for the purpose of enabling him to make the effort incumbent on him as a father of 'training it up in the way it should go.'

And 3d. That he may not compel it, against its own convictions of right, to become a member of any religious denomination, but after it has been initiated, with its own free will, into the religious communion to which its parent belongs, he may lawfully restrain it, during its legal infancy from violating the religious obligations incurred in its behalf, by placing itself under the religious control of a minister whose opinions do not meet its parent's approbation.

On these grounds, the Judge decided that Mr. Armstrong was right in refusing his assent to the change of religious customs in its child. That the Rev. Mr. Hall was wrong in doing as he did, knowing the positive commands of the father to the contrary. That Mr. Armstrong was wrong in threatening the personal injury of Mr. Hall, and that therefore he should give bail in $500, and that Mr. Hall, in consideration of his error, should pay the costs. —*Pittsburgh Intelligencer.*

JUST PUBLISHED.—A sequel to the Common School Grammar; containing, in addition to other materials and illustrations, Notes and Critical Remarks on the Philosophy of the English Language; and explaining some of its most difficult Idiomatic Phrases, designed for the use of the first class in Common Schools, by John Goldsbury, A. M., teacher of the High School, Cambridge. For sale by JAS. MUNROE & CO. sept 10

A NEW LIBRARY FOR COMMON SCHOOLS.—Now ready, Appleton's Common School Library, twenty-five volumes 18mo, strongly bound in leather, for $7 50. School committees, Teachers and others interested in the welfare of children, would do well to examine this Library, as it is the best selected and most readable Library for children of any published in the U. S. The following is a list of the books in this Library; Henry Hudson, John Smith, Dining Out, Twin Sisters, Heathen Mythology, Musterman Ready, 2 parts, Dawnings of Genius, First Impressions, Boys Manual, Girls do, Poplar Grove, Which is the Wiser, Peasant and Prince, Early Friendships, Sowing and Reaping, Looking Glass for the Mind, Hope on Hope Ever, Two Defaulters, Strive and Thrive, Who shall be Greatest, Somerville Hall, Norway and the Norwegians, Crafton Boys and Little Coin Much Care—SAXTON & PEIRCE, Agents for the sale of this Library in the New England States. s17

GENTLEMEN, grateful for the liberal patronage received from the readers of this paper, I wish again to call your attention to my large and well selected stock of Hats, Cap, Stocks, Gloves and Umbrellas, at wholesale and retail. Should any article not prove in every particular what it was recommended, I should esteem it a favor if the purchaser would call and receive satisfaction. W. M. SHUTE. s24 6tis 173 Washington st.

LIEBIG'S ANIMAL CHEMISTRY, CAMBRIDGE EDITION. ANIMAL Chemistry, or Organic Chemistry in its application Phisiology and Pathology, by Justus Liebig. Edited from the author's manuscript, by William Gregory—with additions, notes and corrections, by Dr. Gregory, and others by John W Webster, M. D. For sale by W. CROSBY & CO., 118 Washington St.

LORD BACONS WORK'S, MONTAGU'S EDITION.—Lord Bollingbroke's Works, 4 vols 8 vo, new ed—Napier's Peninsular War, 4 vols 8 vo, —Turner's History of the Anglo Saxons—Washington Irving's Works, 2 vols 8vo—Adventures of Gil Blas, illustrated—Sir Walter Scott's Poetical Works octavo, elegantly bound and gilt—Macaullay's, Wilson and Scott, and Talford's Miscellanies, 10 vols, in uniform bindings—Campbell's Specimens of the British Poets, with critical essays, 8vo—Percy's Reliques of Ancient Poetry—The Seer and Indicator, by Leigh Hunt—Adison's Works, including the Spectator, &c. 3 vols 8vo—Richardson's English Dictionary—Benj. Johnson's Works, 2 vols 8vo—Boswell's Life of Johnson, 2 vol 8vo—Burnett's History of the Reformation—the works of Charles Lamb, 8vo—D'israeli's Novels, 8vo 1 vol—Russell's Modern Europe, 3 vols—Gibbon's Rome, 4 vols, Milman's notes—Thiers's History of the French Revolution, 4 vols at low prices. For sale by TAPPAN & DENET, 114 Washington street, s10

POEMS, BY ALFRED TENNYSON—Just published by WM. D. TICKNOR, corner of Washington and School streets, a beautiful edition in 2 vols, of the poems of this admired bard. From the many expressions of approbation which have followed this publication, we extract the following:

'Of the living poets of England—we include not the few choice spirits of Scotland—Tennyson at this time occupies perhaps the highest rank, and is destined to a wide and high regard'—Rev. R. W. Griswold.

'There are few living poets who can be compared with Tennyson, in those peculiar, distinctive qualities, which raise the true poet to that quick apprehension of spiritual beauty, which furnishes him with perpetual inspiration, and to the glad world an overflowing song.'—Providence Journal. a6

FENELON—Selections from the writings of Fenelon—with a memoir of his life, published and for sale at SIMPKINS'S, 21 Tremont Row. s24

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as its color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery. Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruciating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.

The full set of Paris instruments, with which Dr. S. extracts teeth, has never been exceeded in perfect adaptation to difficult and almost hopeless cases by any other invention. Artificial teeth set on pivot or gold plate from a single tooth to a full set, either with or without false gums, on the most favorable terms. Particular attention will be given to filling teeth with gold. Price $1, for common sized cavities; and from 50 cents to $1 for filling with cement. Extracting, 25 cents; all operations warranted. Office, No. 166 Washington street, Boston. j21

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

N. B. The ensuing term will commence on Monday, Sept. 5th.

EDMUND B. WHITMAN.

Cambridge, Aug. 27.

NEW BOOK OF CHURCH MUSIC—The Boston Musical Education Societies collection of Church Music—Consisting of original Psalm and Hymn tunes, select pieces, chants, &c., including compositions adapted to the service of the Protestant Episcopal Church, edited by B. F. Baker, President of the Society, and director of the music at Dr Channing's Church, and J. B. Woodbury, organist at the Odeon. Teachers and others attending the convention are requested to call on the publisher, 133 Washington street, and examine the above work.

[From the Daily Evening Transcript.]

'This collection of Church Music is composed, with the exception of a few selected pieces, not before published in this country, of music entirely original. This of course will not be deemed as an objection, by those who feel that our own composers should be encouraged, and their efforts appreciated. We perceive that there are some new features in the arrangement of the work which are calculated to increase in a high degree its interest and usefulness; and though we have neither time, nor perhaps musical capacity, sufficient to enable us to examine the collection thoroughly, we can, on the word of a friend who is fully capable of estimating its value, recommend it as superior to any thing of the kind extant. Of the external appearance of the book, we cannot speak too highly; it is got up indeed in very superior style. The paper is excellent, and the type and printing fully equal to any thing that can be desired.'

Teachers, leaders of choirs, and all interested in the science of music, are requested to call and examine the work. SAXTON & PEIRCE, sept 10 138 Washington street, Publishers.

SCHOOL FOR YOUNG LADIES.

THE Subscriber's School for Young Ladies, heretofore kept at No 41 Mount Vernon street, will be re-opened on MONDAY, the 12th of September, in the spacious and pleasant rooms under Park street Church, lately occupied by Messrs Cushing & Forbes, and rendered by recent alterations in every respect private and commodious. s3 JOS. HALE ABBOT.

NEW PUBLICATIONS—Prof. Nichol's New Work, on the order and phenomena of the Solar System, 1vol, 12mo, with plates; Attractions of Language, by Benj. F. Taylor, 1vol, 12mo; Christ our Law, by Caroline Fry; First Impressions, or How to make Home Happy, by Mrs Ellis; Barstow's History of New Hampshire; Henshaw on the Prophecies; Duffield on the Prophecies; Folsom on Daniel; Stuarts Hints on Prophecy; for sale by TAPPAN & DENNET, 114 Washington st. o1

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SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard Street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the Iodine Bath, Sulphur Bath, and other medicated baths, as recommended by Dr. Green, of London, in the treatment of various chronic diseases. Terms, $6 to $10 per week. j11

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HUMAN LIFE, or Practical Ethics, translated from the German of De Wette, by Samuel Osgood, being vols 12 and 13 of Specimens of Foreign Literature. Just published and for sale by WM. CROSBY & CO. 118 Washington st. s3

DR. CHANNING'S ADDRESS AT LENOX,—An Address delivered at Lenox on the first of August, 1842, the Anniversary of Emancipation in the British West Indies, by William E. Channing. Just published, and for sale by WM. CROSBY & CO., 118 Washington st. s 24

ROGERS'S PATENT METALLIC HONE and Strop, warranted superior to any thing ever invented, for sharpening Razors, Penknives, Surgical Instruments, &c. For sale by W. CROSBY & CO, 118 Washington st. s3

MISS PEABODY is about to enlarge her number of subscribers to the Foreign Library, No. 13 West street, Boston, from the original number to which it was limited; to make corresponding additions to the library, especially of french books, in such departments as may be desirable for those learning to converse in that language. It already contains a valuable collection of french history, memoirs, and other literature; a valuable and quite complete collection of the great German Authors; and English books of a more solid character than is usual in circulating libraries, and which is enlarged by new publications continually; besides some Italian and Spanish books.

Books may be hired from the library by the single volume, but only subscribers may take out the periodicals, of which there are more than a hundred dollars worth taken, among which are some German, and English not republished in this country.

3m s 24.

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Sept. 13. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH,
S. R. PHELPS. } Com. of Trustees.

Aug, 1842. 3w

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FOREIGN and American Periodical Office.—General Agency for more than 100 Literary Works, 71 Washington street, opposite the Post Office, Boston.

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E. F. NEWHALL, No. 192 Washington street, having again returned from Europe with a large and elegant assortment of Fashionable Fall Goods, selected expressly for his own sales, now invites the examination of purchasers to the handsomest stock of Fashionable Goods ever exhibited in New England.

In particular, new and beautiful Cashmere Shawls, rich new designs on green, drab, slate, ash, stone, brown, blue, white, scarlet and black ground, a magnificent assortment, from $8 to $50 each.

Superb Cashmere Long Shawls, the richest and best styles ever introduced here, from $25 to $100 each.

English Cashmere and Edinburgh Shawls, similar to the French Cashmere, a great variety of colors, and style, from $2 to $10 each.

Merino Shawls, best quality, black, red, and white, long and square, very cheap.

Balsora, Kabyle, Queen's Plaids, and other comfortable woollen Shawls, of large size and good style, at the lowest prices.

Purchasers of Shawls can find a better assortment and the prices lower for the same qualities, than at any previous season.

Rich Dress Silks, in almost endless variety of color and style, stripes, figures, corded, reps, and granite grounds—changeable and single colors, of various widths—many of them entirely new, and not to be obtained at any other store. Prices from 50 cents to $2 50 per yard.

Rich black and blue black Silks, single and double width, of very superior quality—the best Goods ever imported.

Rich white and light Silks, for party and wedding dresses. This assortment of Silk Goods, comprising about a hundred different kinds, offers a fine opportunity of selecting a rare article at a price cheaper than elsewhere.

Paris Embroideries, Capes, Collars, &c. very beautiful and very cheap.

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Figured Mousselaine de Laines, Cashmeries and other fashionable Dress Goods, in rich Fall and Winter colors, an elegant assortment of new and beautiful designs, which will be sold cheap.

Fine plain Mousselaine de Laines, blue blacks, nazarine blue and other choice colors.

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The quality of the Goods are first rate, and as none are sold on credit, the prices of course will be uniformly very low. The Goods are shown freely, and customers left to act for themselves without annoyance from impertinent salesmen, as none will be employed but such as are courteous and civil.

Purchasers visiting the store will not be disappointed in finding an elegant and extensive stock of Goods, and that they are all sold very cheap.

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TO COUNTRY TRADERS.—SAXTON & PEIRCE, Booksellers and Publishers, have for sale at their establishment, 133 Washington street, a full and complete assortment of School Books, Bibles, Testaments, Prayer Books, Hymn and Music Books, Stationary, &c., which they offer at wholesale and retail on the most favorable terms, for cash, or short approved credit. New Books in all the variety are received as soon as published. Lately published, Ewbanks Hydraulics and Mechanics—Frost's Book of the Navy—The Gift for 1843, splendidly illustrated and bound in super white calf—Friendships Offering for 1843—Rose of Sharon for 1843—Kane's elements of Chemistry—Random Shots and Southern Breezes—Paul Clipper Devereux, Disown and Pelham, by Sir E. D. Bulwer—Dr. Ure's Dictionary of Arts, Manufactures, &c., No. 16—George St. George Melvin—Johnsoniana—Life of Jean Paul Richter—Biography of the Age of Queen Elizabeth—No. 5 Beauties Dictionary—No. 36 of Encyclopedia Americana—The Family Physician, by Beach—Games Domestic Medicine—The Use of Brandy and Salt as a Remedy for Disease—Foreign Quarterly Reviews—Blackwood's and Dublin University Magazines.

Second Edition of Boston M. E. I. collection of Church Music, will be ready in a few days.

sept 24

DR. CHANNING'S DUTY OF THE FREE STATES.—A few copies, neatly bound in cloth, two parts in one. This day received by W. CROSBY & CO., 118 Washington st. o 29

SCHOOL BOOKS—For sale by W. CROSBY & CO, a large assortment of School Books, used in the Boston Schools and elsewhere. Among them are

Emerson's 1st, 2d and 3d parts Arithmetics, National Spelling Book and Introduction, National Reader and Introduction, American First Class Book, Young Reader, Worcester's 2d, 3d and 4th Readers, Mitchell's, Olney's, Field's, Parley's and Hall's Geographies, Bailey's and Colburn's Algebras, Goodrich's 1st, 2d and 3d Readers, Comstock's Chemistry, Botany, Philosophy, etc. with all other books in common use, for sale at publishers lowest cash prices, at 118 Washington st. o22

NEW BOOKS—Received this morning at TICKNOR'S, corner of Washington and School sts, The Burney Papers, No 4, containing Diary and Letters of Madame D'Arblay, edited by her niece.

Nos 19 and 20 Our Mess, containing Jack Hinton, the Guardsman, by Harry Rorrequer, with illustrations by Phiz.

Miscellanies, by Stephen Collins, M. D., containing articles on Charles Dickens, Charles Lamb, Cowper, David Brainard, Chereley, American Literature, &c. 1vol, 8vo.

New and beautiful edition of The Task, and other poems, by Wm. Cowper, with splendid engravings by Cheney, Cushman and others, from drawings by John Gilbert, bound in calf and gold, 1vol, 8vo.

The Gift for 1843, printed on large paper, 1vol, 8vo—the most splendid vol. of the season. o22

WHITBY'S LAST THOUGHTS.—The Last Thoughts of Dr. Whitby; containing his correction of several passages in his Commentary on the New Testament. To which are added, five Discourses, on the Subordination of the Son, &c. Published by his express order. A new edition, to which is prefixed, a short account of Dr. Whitby, with a Catalogue of his works, 1 vol 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. oct 22

SPRING LANE EVENING SCHOOL.

MR BAKER will commence his EVENING SCHOOL, for Young Gentlemen and Lads, on the first Monday in October, 1842, at his School Rooms in Spring Lane, where he will make every exertion to promote the progress and improvement of his Scholars. 3 o1

DRESSES FOR ONE DOLLAR.

Barrett's Dye-House.

ONLY ONE DOLLAR will, for the present, be charged for dyeing Ladies Dresses, and other Goods in proportion, at Barrett's Dye House; and the public are assured that the Proprietors are determined to keep pace with other Dyers in prices, however low they may be reduced, and also to maintain that superiority in style and beauty of work, which has been so generally accorded to this establishment for nearly forty years.

Goods returned in one week, and satisfaction warranted in all cases. Office 35 Cornhill, Boston. m7 1y

NEW EDITION HOPE LESLIE, BY MISS SEDGWICK.

HOPE Leslie, or Early Times in Massachusets, by the author of the Linwoods, ect.—2 vols. This day published—For sale by W. CROSBY & CO., 118 Washington street s 10

NEW BOOKS FOR CHILDREN. Ellen Leslie, or the Reward of Self-Control, by A at Kitty.—Emma, or the Lost found; or Reliance on God rewarded.—Moral Tales for Young, translated from the French. Also—a supply of Blind Alice. Jessie Graham, Florence, Arnott, and Grace and Clara, by Aunt Kitty. For sale by W. CROSBY & CO, 118 Washington street. sep 10

UNITARIANISM DEFENDED.—Unitarianism Defended; a series of Lectures by three Protestant Dissenting Ministers of Liverpool; in reply to a course of Lectures, entitled 'Unitarianism Confuted' by thirteen Clergymen of the Church of England, 1 vol 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. sept 10

VALUABLE SCHOOL BOOK—The Pictorial Primer; being an introduction to the Pictorial Spelling Book, designed as a first book for children, in families and schools, by R. Bently, author of the Pictorial Spelling Book, &c.

The alphabet is given in a variety of forms, associated with pictures and ornamental letters. The spelling lessons embrace a variety of the most familiar words in the language, interspersed with pictures, to assist the child in pronouncing the words, and comprehending their meaning. The reading lessons are composed mostly of words of one syllable, illustrated by numerous engravings. An examination of the picture gives a general knowledge of the subject, and presents it more forcibly to the mind; imparting instruction by the sense of sight as well as that of sound. The engravings are all new, and made expressly for this work. No expense has been spared to make it well deserving the attention and patronage of parents, and those to